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THE CALCUTTA REVIEW

APRIL, 1948

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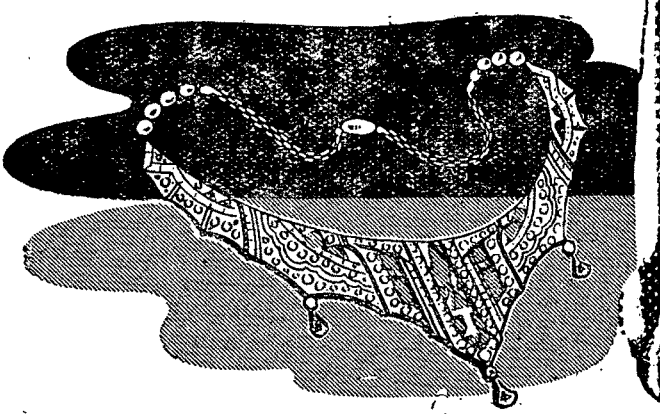
A DELICATE DRAMA



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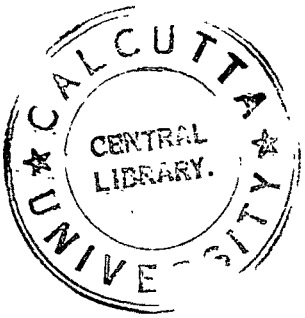

THE
CALCUTTA REVIEW

APRIL, 1948

SONGS OF VAISHNAVA MYSTICS

(ADAPTATION FROM CHANDIDAS)

LATIKA GHOSH, B.A. (OXON.)

LOVE IN REGRET

THE MIST of misunderstanding arises in Radhika's mind. Jealousy the natural outcome of limited egoism comes as a canker to destroy the rose of love which blooms in Radhika's heart. The infinite cannot be held in the narrow limits of the egoistic consciousness. So in the flames of jealousy Radhika's egoism is sacrificed, till out of these flames arises a truer surrender and a love which feels absolute identity with the beloved.

Radhika sees Kṛṣṇa going to meet her rival Chandravali, passing her own courtyard, and her heart is inflamed with jealousy. She curses her rival and hopes that the scorpion of jealousy which has stung her, may also sting Chandravali. Then follow songs in which Radhika sings of the misfortunes and sorrows she has suffered for the sake of Kṛṣṇa's love. The calumny which has darkened her name was only bearable, because of the support of Kṛṣṇa's love, and now Kṛṣṇa is forgetful of her and his love for her. So with bitter pain and sorrow in her heart she wanders restless in body and mind.

The equanimity necessary for the permanent and infinite flow of bliss which is Radhika's true nature must overcome these narrow limitations. So at last all egoism is conquered and Radhika sings paeon in praise of love and its perfect realisation in her heart.

78

In this section the poems are not in duet form, but a monotone, the complaint of Radha at Krsna's inconstancy and her own regret ending with a note of new faith and hope as the mist of jealousy clears.

1

The beloved passes,
My courtyard crosses,
As he goes to a love more fair.

Not a glance does he cast,
As he vanishes fast,
This pain Oh ! how can I bear.

Oh ! tell me who snares,
My beloved tears,
From my heart which fiery burns.

That fire let her feel !—
A thief to steal !
For my heart with envy she churns.

With no backward look,
For my love I forsook,
My home, my good repute.

Is this the reward,
His love to award
To another while I stand mute.

No compunction she feels
As she cunningly steals,
My treasure so precious, dear,

The snake which stings,
My heart so wrings,
Let its poison her heart too sear.

সই কেমন ধরিব হিয়া
আমার বঁধুয়া আন বাড়ী যায়
আমার আঙ্গিনা দিয়া।

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2

No more shall I love,
The Gods above,
Have sent love as a curse.

I cannot bear,
Its accents dear,
Which no more shall I rehearse.

The beloved's form,
Shall no longer storm
My heart or my eyes impose.

His name so sweet,
No more I'll repeat,
My ears to it I'll close.

Though passing fair,
Love's city rare,
I shall not in it dwell.

In a forest deep,
My soul I'll steep,
In loneliness ring love's knell.

Yet in my heart,
I feel the smart,
The flames of a love how vain,

Caught in love's net,
In a fiery fret,
Surely I'll turn insane.

3

Wherever I go,
In contempt men throw,
Calumny on my name.

সই মরম কহিয়ে তোকে
পীরিতি বলিয়া এ তিন আঁখর
কভু না আনিব মুখে।

দূর দূর কলঙ্কিনী বলে সব লোক গো
না জানি কাহার ধন নিলাম আমি গো

Oh ! tell me whose jewel,
Have I stolen that cruel,
Men lay on me such blame.

And though I am mute,
Like a broken lute,
My heart they trample with scorn.

Blackening my name,
With what ill fame,
They talk of me night and morn.

Oh ! if my beloved,
How far removed,
For a moment I could meet,

Love my balm,
None me could harm,
The beloved, my refuge sweet.

My ill repute,
Who will refute ?
My friends they alienate,

For with their scandal,
My name they handle,
Of my love is this the fate ?

4

An ascetic I rove,
In every grove,
Searching my love, my dear,

But Calumny seals,
My good name steals,
As I wander far and near.

Oh heaven above,
Why did I love ?
With my own hands why did I blacken.

পিয়ার পীরিতি লাগি যোগিনী হইনু।

My good repute,
To answer his flute,
By him to be forsaken.

In beauty's morn,
Glad to pawn,
Myself to a deceiver dark,

Like the sun love sets,
The beloved forgets,
Of men's scorn I am the mark.

5

In bitter pain,
With sorrow insane,
I wander without surcease.

Oh let me go,
Where none shall know,
Of love which breaks all peace.

Let none thus lie,
For I'll deny,
That love can give delight,

With gay laughter I sought
Love my sport
Now see my sorrowful plight.

With tears in my eyes,
I lie bound in love's ties,
A captive for men to spurn.

If a maiden fair,
Is caught in love's snare,
In slow fire her heart will burn.

A maid distressed
By sorrows pressed
Oh ! see my tears flow free.

কি বুকে দারুণ ব্যাথা
সে দেশে যাইব যে দেশে না শুনি
পাপ পীরিতির কথা।

Love's fool am I ,
What use to sigh,
Oh ! comrade let me be !

6

For joy I built,
This house of gilt,
Only in flames to burn.

In a nectarous lake,
I thought to wake,
Its poison who could discern ?

The moon so cool,
A very pool,
Of love, as to it I neared,

Like the sun it blazed,
My sight it dazed,
Its touch my heart soon seared.

I climbed the heights,
To taste the delights,
For which I was a-craze,

In an abyss I fell,
And heard love's knell,
My mind in great amaze.

I thought to be rich,
But in poverty's ditch,
My jewel, so bright, I lost.

I built a city,
Oh ! what a pity,
For I could not pay its cost.

Parched, athirst,
I was accurst,
Whilst the lightning round me played.

সুখের লাগিয়া এ ঘর বাঁধিনু
আগুনে পুড়িয়া গেল।

For love I longed,
And now I am wronged,
Deserted and dismayed.

7

In bliss I surged,
As love me urged,
For the sea of joy stretched calm.

But as I bathed,
Sorrow scathed,
I started up in alarm.

Oh ! who love's lake,
Men's thirst to slake,
Created nectar sweet ?

But a shark swims there,
Men to ensnare,
And devour them Oh ! how fleet.

My elders stern,
Cruel they spurn,
With reproaches me they sting.

My neighbours gay,
My good name slay
Their Scandal at me they fling.

My good repute,
Buried, mute,
In the slime of scandal lies.
I searched for bliss,
In the beloved's kiss,
But to another now he flies.

I knew not joy,
Was sorrow's toy,
And love was only frost.

পীরিতি রসের সাগর দেখিয়া
নাহিতে নামিলাম তায়।

So love me slays,
Cruel with me plays,
A maid forlorn and lost.

8

On his name they call,
Beloved of all,
For he knows of love each wile.

For love importunate,
Alone unfortunate,
At me must men still smile.

In this fair land,
With flaming brand,
My name they seal and mark.

Others' plight,
Their troth in delight,
Untouched by scandal dark.

So now I cry,
For death I sigh,
In its arms Oh! let me sleep.

From my home estranged,
Have I thus ranged,
Slander alone to reap.

My enemies all,
Bent on my fall,
There's none my fate to bemoan.

With bitter heart,
From friends apart,
I wander a stranger lone.

গকুল নগরে আমার বঁধুরে
সবাই আপনা বাসে

9

No easy path,
Love's aftermath,
Your heart it still must break.

But though a-fire,
Your body a pyre,
A charm of love's name you must make.

True love must home,
Never to roam,
In the haert is its abode.
For it men must,
Forsake all lust,
And make it a heavenly road.

Two hearts to unite,
The soul to light,
Of true love it is the goal.

Two bodies to merge,
In joyous urge,
Through love to seek your soul.

10

Love my city,
Love my ditty,
Of love I make my abode.

Love my neighbour,
Love my harbour,
Love my heavenly road.

Love my lyre,
Love my pyre,
In love shall I find rest.

পীরিতি পীরিতি সব জন কহে
পীরিতি সহজ কথা।
পীরিতি নগরে বসতি করিব
পীরিতে বাঁধিব ঘর।

Love my fortress,
Love my matress,
Blissful I sleep on love's breast.

Love my pillow,
Love the billow,
Of my soul, it is the surge.

Love my armament,
Love my testament,
My senses love must purge.

THOMAS BEVILL PEACOCK AND THE MALFORMED HEARTS

EDWARD PODOLSKY, M.D.

THE HEART is the source of life. No larger than your fist, your life depends upon its continued activity as it contracts and relaxes sending a flow of blood through the arteries of the body, through all parts of the body, bathing the remotest organs and tissues with a vital, living force. The heart is the centre of life. As an organ it has attracted the attention of physicians from the earliest times. It has been studied minutely and carefully as to structure, function and disease.

The first of the modern doctors to become fascinated with the study of the structure and function of the malformed heart was Thomas Bevill Peacock. " Several examples of malformations of the heart having fallen under my notice, I have been induced for several years to pay special attention to this branch of medical science." So it was that Peacock found his greatest interest in life, that of malformed hearts, and it was to this subject that he devoted the most fruitful years of his career, and from these researches arose a profound knowledge of how and why the human heart is malformed, and how it should be treated and managed so that the patient may live out his years free from pain and disability.

Thomas Bevill Peacock was born in York, England, on December 21, 1812 of Quaker parents. At the age of sixteen it was his ardent wish to become a sailor, for he had always been of an adventuorous mind and spirit. However, his parents had opposed this ambition, and as a second choice he decided to become a doctor. Accordingly, he was apprenticed to a surgeon in Darlington, John Fothergill, who had attained great eminence in this speciality. He remained with him for a period of five years, completing his apprenticeship in 1833. Following this he entered University College in London.

In 1835 he was qualified for the practice of medicine, becoming a member of the College of Surgeons and a licentiate of the Society of Apothecaries. He had prepared intensely for these examinations and this had led to a breakdown in his health. He took a trip to Ceylon and in the following year he took a post-graduate course in medicine in Paris.

The early years of his medical career were most eventful. By the time he reached the age of 32, Peacock had completed a five year

surgical apprenticeship, two years of lectures at the University College, a short dental apprenticeship, a solid year of surgical rounds at St. George's Hospital, several months in Paris, four years as house surgeon to the Chester Infirmary, another year of classes at Edinburgh, and finally, a year as house physician to the Royal Infirmary, during which time he devoted considerable time to pathology. He had prepared himself thoroughly for the life of a productive physician.

In 1843 Dr. Peacock came to London to establish a private practice. He became associated with several hospitals, but the one to which he devoted most of his time was the dispensary which he founded, devoted to diseases of the chest, a specialty in which he had become very much interested.

Dr. Peacock was a middle-sized, sandy haired, rather homely man, grave and reserved in manner. He was not demonstrative and was sparing in emotional display. He took a serious view of life and its duties. Although outwardly he appeared cold and unapproachable, he was kindhearted and very considerate of others.

When he was 38 years old, in 1850, Dr. Peacock married Cornelia Walduck, who was also of Quaker descent. They had a very happy marriage with the exception that they were childless and Peacock was very fond of children and had a deep longing for children of his own. Cornelia was always in delicate health and this was a source of great concern to him. After nineteen years of marriage, she died after a brief illness. It was a loss from which he never seemed to have recovered.

When the Pathological Society of London was established in February of 1847, Peacock was among the Founders. The society met every two weeks from October to June and ten to twelve specimens were exhibited and discussed at each meeting. Dr. Peacock always presented cases of malformed human hearts and these were the basis of an increased knowledge on this very important phase of medicine.

After many years of observation, experimentation and interpretation, Dr. Peacock wrote his monumental *Malformations of the Human Heart*, the first great book dealing with this subject. Congenital malformations of the heart had been observed by earlier doctors, by de Senac in 1749 and by Morgagni in 1761, but they were desulatory observations with meagre notations. It remained for Peacock to make the first thorough study of malformations of the human heart. He was 46 years of age when he wrote his book. In

some 143 pages he clearly explained the various examples of congenital heart disease and attempted to simplify the entire understanding as to the mode of formation and course of the blood stream in such cases.

The first chapter he devoted to a study of misplacements of the heart. He discussed right-sided heart, heart located partly or entirely outside the body, the heart extruding through the diaphragm, and the heart lying in front of the neck. In the third chapter he discussed malformations of the heart and continued this duscussion through the greater portion of the book. He cited many cases and autopsy reports to clarify the entire subject.

In dealing with the occurrence of accidents and strong impressions upon the mind of the mother, Peacock stated: "these are also supposed to conduce to the irregular development of the offspring and in many cases such causes appear to have operated. In several instances which have fallen under my notice, the mothers of the children labouring under malformations of the heart have assigned the defect in children to strong mental impressions or shocks which they have sustained during pregnancy; and there seems reason to believe that such causes, by deranging the foetal circulation, might produce the effects."

How was the doctor to know when the new-born child had a malformed heart. Dr. Peacock described the symptoms most vividly: "A child, labouring under serious malformation of the heart, generally presents at birth a livid colour. The respiration is imperfect and difficult, and the heart is observed to beat violently. There may, however, be no unnatural appearance whatsoever at the period of birth, and the symptoms may only present themselves at the expiration of some months or even years. When once the signs of obstructed circulation have been manifested, they may be either permanent or they may soon subside and the child may acquire a healthy appearance and thrive naturally. In either case, however, paroxysms generally occur, in which the breathing becomes extremely difficult, rapid or gasping; the surface of the body more especially the face and extremities, acquire a dark, and in some cases almost a black hue, and the infant indicates by its cries that it is in great distress. Not infrequently it becomes convulsed, and when exhausted by its struggles, the symptoms subside, and disappear more or less completely. The paroxysms recur at longer or shorter intervals, and with varying degrees of severity, according to the extent

to which the deviation from the natural conformation of the heart predisposes to embarrassment of the circulation. If the child survives the period of infancy the symptoms continue similar in character. From the defective respiration the power of generating heat is very feeble, the extremities are cold, and there is a peculiar susceptibility to the changes of temperature, so that the child is liable, on the slightest exposure to suffer from bronchitic attacks.

How long was a person with a malformed heart to be expected to live? It all depended upon the amount and type of malformation, Dr. Peacock found. In those cases in which there is a moderate contraction of the opening or trunk of the pulmonary artery, while the heart is otherwise well formed, the increased power of the right side of the heart may so overcome the difficulty in transmitting the blood through the lungs, as to maintain the balance of the circulation, and allow a considerable amount of health and vigor to be enjoyed for many years. When there is an opening between the right and left side of the heart which should normally be closed, there is a greater obstruction at the opening of the pulmonary artery, and the duration of life is therefore less. Where with the contraction of the pulmonary opening, the septum separating both sides of the heart is imperfect, so that the aorta has a more or less direct communication with the right ventricle at an early period of pre-natal existence, the duration of life is still further shortened.

Dr. Peacock continued these observations and made statements on the duration of life to be expected from various types of heart malformations. Thus he found that when the pulmonary artery is entirely impervious, the usual duration of life is still less than in the latter class of malformation. When the arrest of development is still more complete, so that when the heart consists of only one ventricle with one or two auricles, the time of life for such a person is very short indeed. When the heart is well formed, its malposition within the chest is not necessarily productive of any condition which shortens life.

Dr. Peacock stated that the causes of death in cases of malformed hearts are as follows :

1. Disturbances of the function of the brain resulting from defective aeration of the blood and chronic congestion of the brain.
2. Imperfect expansion, collapse and filling up of the lungs with fluid.
3. Filling up of the tissues with fluid from failure of the power of the heart.

4. Exhaustion from the imperfect performance of the functions of breathing.

5. Other diseases predisposed to by the defective conformation of the heart, such as apoplexy or paralysis from engorgement or softening of the brain, etc.

Dr. Peacock based his diagnosis of malformation of the heart on symptoms of palpitation, difficulty of breathing, blueness of the skin, which existed since birth or shortly thereafter, and evidences of poor and disturbed circulation at the time of examination.

How was the malformed heart to be treated? Dr. Peacock felt that the congenitally malformed heart was to be treated along the following line: (1) Hygienic management of the patient so as to maintain the circulation and give tone to the general system. (2) The avoidance of the various causes which may aggravate the existing defects in the conformation of the heart, or give rise to secondary disease in other organs. (3) In the relief of urgent symptoms when they arise. In the final paragraph of his book, Dr. Peacock concluded:

"By the course of management which has been mentioned in the slighter forms of malformation, life may occasionally be prolonged for several years, and in some instances a considerable amount of constitutional vigor may be enjoyed; but such cases are exceptional and only occur under the most favourable circumstances. In the more serious deviations from the natural conformation of the heart, which constitute the majority of cases, the maintenance of life is unavoidably limited to a few days, weeks, or months, and the benefit to be derived from medicine is confined to affording some alleviation to the sufferings of the patient."

Dr. Peacock was always hopeful in all cases of heart derangement. In one of his lectures he said: "In cases of cardiac disease, the changes which have already occured it is beyond our power to remove, but we may nevertheless do much to promote the comfort and prolong the life of the patient. By a judicious system of diet, regimen and medicine, we may prevent the occurrence of the various secondary infections, or relieve them when they arise; and we may so in many cases enable the patient to enjoy a large amount of health and vigor for many years, and in some instances probably for the full period of human life.

Dr. Peacock was very fond of traveling and had always loved the sea. He made many trips to all parts of Europe, North America and Brazil. He was particularly interested in architecture and

archeology. He was also something of an expert on art. He may also made it a point to attend all the hospitals in these foreign countries and was particularly interested in the cases of heart dsiease.

During the latter part of his services to the St. Thomas Hospital he was also appointed Dean of the Medical School. Honors came in great numbers to him in recognition of his remarkable work in connection with malformed hearts. He was the first appointed examiner to the Royal College of Surgeons. For the Royal College of Physicians he filled the offices of censor and Croonian lecturer. He was also medical examiner for several large companies, and in addition to this he had a large medical practice.

The latter years of Dr. Peacock's life was filled with loneliness because of the death of his wife and the removal of most of his medical friends to others parts of London. He had established himself at 20, Finsbury Circus, and he remained there until his death.

In February, 1877, a few hours after he had listened to Sir James Paget's Hunterian Oration at the College of Surgeons, he suffered a stroke which left his left side paralyzed. He was to have been a guest at the Hunterian banquet later in the day, but his seat remained empty. This attack laid him up for many months, and led to his giving up all his public appointments.

He made a partial recovery and continued to practice, but not very actively. He was tired, exhausted both in mind and body, and this was apparent to his friends. In 1881 he had a second stroke, slighter than the first, which partially affected his right side. From this attack he also recovered; but this had left him very feeble. He was not able to do any sustained work.

The last and fatal attack occurred on the 30th of May, 1882, in St. Thomas' Hospital, where he had accompanied some friends. He collapsed in one of the corridors and was carried to a ward to which he had been physician for many years. Death occurred the same evening at the age of 69.

Thomas Bevill Peacock was a great doctor, an eminent teacher and a great researcher. It was he who was the first to pay particular attention to malformed human hearts, how to recognize their presence and what to do to prolong the patient's life. He was one of the great heart healers.

HOW KANT LOOKED AT THE PROBLEM OF PEACE

P. CHATTERJI, M.A., B.L.,

Lecturer, Scottish Church College, Calcutta

CIVILIZATION to-day is facing a great crisis. We are all crying for peace. But it has been a paradox that though we all desire peace, very few of us desire things that make for peace. Some concrete steps are necessary. To-day, therefore, when we are groping in the darkness in our efforts to establish peace, we shall do well to study the applicability of means for the establishment of peace prescribed by different thinkers of different ages.

Here we propose to discuss how Immanuel Kant (1724-1804) tried to solve this age-long problem of peace. Kant has been almost universally acclaimed as one of the greatest Western Philosophers of the modern period. Kantian works are generally marked by technicalities. But his dissertation on 'Perpetual peace' forms to a great extent an exception. Published in 1795 towards the close of his life, this short and illuminating yet less known essay of his shows how Kant maintained freshness of mind and clearness of vision even in his old age. This essay anticipated in a way the aspirations of Woodrow Wilson and the institutions like the League of Nations and the U.N.O.

This short thesis on perpetual peace is a concrete application of the ethical theory of Kant. To state very briefly the fundamentals of Kantian ethics, the moral law is intuitively discerned by our practical reason. The moral law is a categorical imperative. It can be formulated in these ways :

(1) " Act so that your line of action may become a law universal.' In fact, this law tells us to do unto others what we like others to do unto us.

(2) Secondly, " treat humanity always as an end and never merely as a means."

(3) Also, " act always as if you were a member of an ideal kingdom of ends." Kant desires this ideal to be emulated not by individuals alone but by governments as well. In this Kingdom of ends visualised by Kant every person will act in accordance with the categorical imperative—everybody would act rationally and in conformity

with the conduct of every other person. Everybody will then be sovereign and subject at once. The laws of the realm will be willed and prescribed by every one and therefore voluntarily obeyed by every one.

This, then, is the ethical ideal according to Kant. Let us now see how in the light of this ideal Kant proposed to tackle the intricate problem of peace. Systematic as he was, he first of all laid down the negative principles and discussed what we ought not to do.

(1) The first condition is that no treaty of peace shall be valid, if made with the secret reservation of material for a future war.

(2) Secondly, no state having an independent existence—whether it be great or small—shall be acquired by another through inheritance, exchange, purchase or donation.

(3) Thirdly, standing armies shall be abolished in course of time.

(4) Fourthly, no national debts shall be contracted in connection with the external affairs of the state.

(5) Fifthly, no state shall violently interfere with the constitution and administration of another.

(6) And sixthly, no state at war with another shall countenance such modes of hostility as would make mutual confidence impossible in a subsequent state of peace, such are the employment of assasins (*percussores*) or of poisoners (*venefici*), breaches of capitulation, the instigating and making use of treachery (*perduellio*)..

The first advice which Kant tenders is that treaties for peace should be inspired by a genuine desire for peace. If treaties are made with some mental reservation, with a secret desire to wage war anew in future whenever there would be opportunities, such treaties then are of no value. Treaties of peace must never be signed with an evil intention for using the first favourable opportunities for war.

Kant then condemns that attitude of mind which looks upon states as personal properties. After all, a state is " a society of human beings over whom no one but itself has the right to rule and to dispose," says Kant. He, therefore, even denounces the custom of marriage between states. He says, " The custom of marriage between states, as if they were individuals, has survived even up to the most recent times, and is regarded partly as a new kind of industry by which ascendency may be acquired through family alliances without any expenditure of strength, partly as a device for territorial expansion."

Thirdly, Kant realizes the danger of the mad race for armament. One of the requisites for the establishment of peace is the abolition of standing armies. Maintenance of standing armies breeds mutual jealousy, hatred and unhealthy rivalry. Armies appropriate a large sum from public exchequer and the so-called " peace at last becomes more oppressive than a short war." From the moral standpoint also we cannot justify hiring of men to kill or to be killed, for thereby we disregard one of the fundamental ethical maxims which champions the cause of humanity in our person—*viz.*, we must treat humanity always as an end, we must not use human beings as mere machines in the hands of others.

Likewise the accumulation of too much wealth in the hands of one state is also a potential cause of war.

Fourthly, Kant is against the practice of contracting national debts for the sake of external aggrandisement. Debts for economic re-construction and the administration of the country are justifiable. But " as a common weapon used by the Powers against one another, a credit system under which debts go on indefinitely increasing and are yet always assured against immediate claims (because all the creditors do not put in their claims at once) is a dangerous money power."

Fifthly, Kant does not approve of any kind of external interference. To allow any other state to have a say in the constitution and administration of the country is but another name for domination. A state must always be left free to choose its own constitution as well as the form of administration.

Sixthly, Kant raises his voice of protest against all forms of dishonourable means and vicious stratagems even in times of war. Even in the midst of war there must be " some kind of confidence in the disposition of the enemy," otherwise when the war will end mistrust and suspicion will pervade the atmosphere and peace will be short lived. Hence employment of assassins or of poisoners (should we add bombing?) breaches of capitulation, the instigating and making use of treachery are to be discouraged by all means. If such things are allowed in times of war, the war can terminate only in a war of extermination " where the process of annihilation would strike both parties at once and all right as well " and which " would bring about peace only in the great graveyard of the human race." Use of infernal means encourages vicious propensities that may lie dormant

in us and these once roused cannot easily be stamped out and " will be carried over into the state of peace."

So far about the negative principles. Positively, we must see that

(1) " the civil constitution of each state is republican."

(2) " the law of nations shall be founded on a federation of free states."

(3) " the rights of men, as citizens of the world, shall be limited to the conditions of universal hospitality."

The constitution of a state must guarantee the republican form of government. Such a constitution is based (*i*) first on the principle of the freedom of the members of the society as human beings, (*ii*) secondly, on the principle of the dependence of all, as subjects, on a common legislature, and (*iii*) thirdly, on the law of the equality of the members as citizens. Over and above these, the republican constitution helps towards the establishment of perpetual peace. For " under this constitution," says Kant, " the consent of the subjects is required to determine whether there shall be war or not—nothing is more natural than that they should weigh the matter well before undertaking such a bad business." But in a despotic form of government the ruler may decide on war even for the trifling reasons.

Writing under the impact of the Reign of Terror, Kant is rather suspicious of democracy. In democracy " the whole people who carry their measures are not really all, but only a majority, so that here the universal will is in contradiction with itself and with the principle of freedom." Kant apprehends that under a democratic constitution every one wishes to be a master and there is none to say like Frederick the Great that he is merely the highest servant of the state. In the republican form of government the executive and the legislative are separated and the executive consist of a small, efficient but representative staff. As contrasted with democracy " the smaller the staff of the executive—that is to say, the number of rulers—and the more real their representation of the people, so much the more is the government of the state in accordance with a possible republicanism."

Moreover, it is necessary that nations must form themselves into a federation. Every state requires for its own security that its neighbour should submit itself to conditions similar to those of the civil society where the right of every individual is guaranteed. For this the states need not lose their identity and completely merge

themselves into one state, but a federation of states each is an equal partner of the other would be a sufficient guarantee for the untrammeled enjoyment of freedom on the part of each state. The states constituting the federation will voluntarily submit themselves to a legal authority constituted by themselves.

States subject to no common external legal authority are perfectly autocratic in inter-state relations. And if they speak of 'right' —moral right—at the time of waging war they only pay lip service to morality. But then even hypocrisy is a homage paid to virtue though by the backdoor. Hence Kant says in a rather optimistic tone, " this homage which every state renders—in words at least—to the idea of right, proves that, although it may be slumbering, there is notwithstanding to be found in man a still higher natural moral capacity by the aid of which he will in time gain mastery over the evil principle in his nature the existence of which he is unable to deny."

What is therefore, essential is that the states must give up the method of enforcing their rights by war. They must enter a covenant for peace (*foedus pacificum*) to put an end to war for all time. In fact, " there is no intelligible meaning in the idea of the law of nations as giving a right to make war, for that must be a right to decide what is just not in accordance with universal, external laws limiting the freedom of each individual, but by means of one-sided maxims applied by force. We must understand by this that men of such ways of thinking are quite justly served, when they destroy one another, and thus find perpetual peace in the wide grave which covers all the abominations of acts of violence as well as the authors of such deeds. For states, in their relation to one another, there can be, according to reason, no other way of advancing from that lawless condition which unceasing from that lawless condition which unceasing war implies, than by giving up their savage lawless freedom, just as individual men have done, and yielding to the coercion of public laws. Thus they can form a society of nations (*civitas gentium*), one, too, which will be ever increasing and would finally embrace all the peoples of the earth."

The third definitive article of peace is that all men should receive equal hospitality everywhere as citizens of the world. So long as a man conducts himself peaceably in a foreign land, and is not dangerous to its internal security, he must be treated in a friendly manner. This right belongs to all " in virtue of our common right of possession

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on the surface of the earth on which, as it is a globe, we cannot be infinitely scattered, and must in the end reconcile ourselves to existence side by side: at the same time, originally no one individual had more right than another to live in any particular spot." As Kant points out, the inhospitability which is exhibited by Arab Bedouins in deserts who think that the proximity to the nomadic tribes constitutes a 'right' to rob is thus contrary to the rational law of nature.

But although Kant advocates equal treatment of strangers, he is not oblivious of the fact that strangers sometimes behave like grdeey intruders. Referring to the commercial nations of Europe, Kant says with righteous indignation, "The injustice which they exhibit on visiting foreign lands and races—this being equivalent in their eyes to conquest—is such as to fill us with horror. America, the negro countries, the Spice Islands, the Cape, etc. were, on being discovered, looked upon as countries which belonged to nobody, for the native inhabitants were reckoned as nothing. In Hindustan, under the pretext of intending to establish merely commercial depots, the Europeans introduced foreign troops, and as a result, the different states of Hindustan were stirred up to far-spreading wars. Oppression of the natives followed, famine, insurrection, perfidy and all the rest of the litany of evils which can afflict mankind." Such cases of intrusion must be resisted strongly, otherwise brotherly treatment is to be meted out to the members of foreign countries. And this international intercouse, if made in proper spirit, will lead to the establishment of cosmopolitanism which is the surest remedy for war.

In short, the Kantian formulae emphasize that good will and good faith on all sides coupled with the freedom of citizens and a spirit of internationalism can lay the solid foundation of peace. Let the leaders of the world that is already on the throes of another World War carefully examine the sage counsels of Immanuel Kant.

CONCEPTS OF BEAUTY AND TRUTH IN KEATS

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THAT Keats identified beauty with truth is a commonplace of criticism. The critics have accepted this identification as the final and deliberate view of Keats on the two values, and they have tried to justify it in various ways. But the dissenters have by no means been rare. One of them, Bradley, casts doubt on the wisdom of Keats in making such an identification—

" I should observe perhaps that if Keats' position as formulated above is accepted, the question still remains whether a truth which is also beauty, or a beauty which is also truth, can be found by man; and if so, whether it can in strictness be called by either of these names." (*On The Letters of Keats.*)

That, precisely, is the problem we should face instead of taking the rhetorical trope of Keats, ' Beauty is Truth, Truth Beauty,' at its face value and declaring it a gem of wisdom. As a poet Keats had every right to make such confusion of values (or, should we say fusion ?). But he *knew* better. And, as will be shown here, he had another and a more correct notion of truth, which is philosophical, and which he wished to, but never quite did, identify with beauty. Beauty is given in intuition, while truth, in its proper sense, is reached through conceptual thinking; however concrete these concepts may be they cannot embrace (*i.e.* subsume) actually in the mind their manifold instances which they involve, and so the experience of truth is not of the same kind as experience of beauty, even if both be regarded as ' harmony '; in other words, if our conception of truth be coherence and that of beauty a harmonious vision of reality. We can identify beauty and truth only by stretching both to a breaking point the accepted sense of these values. It will be like the meeting of parallel lines at infinity which remains a puzzle for school boys. We do not gain anything by such fusions, for it is like saying that all is one or that all distinction is deception and vanish in sleep.

But first let us turn to the occasions when Keats seems to identify

beauty and truth. Here are the more important of these utterances :

(1) " Beauty is Truth, Truth Beauty " that is all ye know on earth, and all ye need to know. (*Ode to on a Grecian Urn.*)

(2) " I am certain of nothing but of the holiness of the hearth's affections and the truth of Imagination—what imagination seizes as beauty must be Truth—whether it existed before or not.....

....I have never yet been able to perceive how anything can be known for truth by consecutive reasoning—and yet it must be. Can it be that even the greatest philosopher ever arrived at his goal without putting aside numerous objections ? However it may be, O for a Life of sensations rather than of Thoughts ! It is a ' Vision in the form of Youth ! a shadow of reality to come "[1].....

(3) " I never can feel certain of any truth but from a clear perception of its Beauty."[2]

What these statements reveal is a parallelism between Beauty and Truth, a parallelism which, it is no wonder, has been exaggerated into an identity by a poetic mind which was in the main sensuous. Truth, arrived through reasoning and not concretely or imaginatively apprehended, remains abstract and external,—that is the point which Keats stresses in these passages. The general is formed out of the particulars, the abstract from the concrete, but the sense of their origin should not be lost in the mind of the philosopher, and so his knowledge should not be abstract. So far Keats is sound. But, if he is also suggesting that truth can be arrived at by vision only, that no logical concepts are involved in it, he is only poetising, and his statements are not to be regarded as revealing a philosophical truth.

We shall soon see in what way he expressed his notion of truth in other passages. But before doing that the passages just quoted may be first dealt with severally.

Quotation (1) is a rhetorical statement, it reveals a poetic truth and should not serve as a philosophical maxim. Keats could not have meant it to be one. Truth in this passage means a poetical apprehension of reality or realisation in a harmonious way of the

[1] L. No. 29 : To Bailey 22 Nov., 1817.
[2] L. No. 93 ; George and Georgiana Keats, Nov., 1818.
[All citations in this essay from Keats' letters are from H. B. Forman's Edition (1931) and those from Keats' verse are from H. B. Forman's Edition (1931)]

truths of life. In such a sense it is like beauty and ceases to be intellectual. The one common attribute in the two values that is grasped by the mind of Keats, is the harmony or consistency, and on the basis of this he has identified the two. But, in a moment of poetic fervour, he has given an excessive importance to this common attribute. The statement, " Beauty is Truth," is therefore rhetorical, an exaggeration of a similiarity into an identity.[3] In quotation (2) Keats does not really mean that conceptual knowledge is false and misleading; we should not overlook the words " Yet it must be " and " However it may be." He only feels that for certainty one has to imagine that which is known, realise the full meaning of the concepts involved in the thought process. Reacting against a vicious intellectualism that moves in abstractions Keats naturally exaggerates a little the importance of direct knowledge or intuition, so much so that he almost pits intuitive knowledge against conceptual knowledge. But he knew that true knowledge relies as much on concepts as on percepts. It is not right to stress a few selected passages from his writings to prove a thesis, rather we should first assume that he possessed a normal view of knowledge and then look for other passages written in a different mood. Quotation (3) means that when a truth is realised there is a sense of harmony in it. It is a harmony of the mind with the object known; this harmony gives it a semblance of beauty. Thus the appearance of beauty in a known object is a sign of the knowledge being true. But if we deduce from it that ' Beauty is truth,' the deduction will be illogical,[4] for all that is beautiful may not be truth, truth involves concepts, whereas a thing may be beautiful and be merely a percept.

That Keats had also a notion of truth as metaphysical and more valuable than the experience of beauty will be seen from the following :

(4) " O that our dreamings all, of sleep or wake
Would all their colours from the sunset take :
From something of material sublime
Rather than shadow our own souls' day-time

[3] Ruskin also felt somewhat like this. " I am at a loss to know how so untenable a position could have ever been advanced : but it may perhaps have arisen from some confusion of beauty of art with the beauty of nature, and from an illogical expansion of the very certain truth that nothing is beautiful in art which professing to be an imitation or statement is not as such in some sort true."

[4] The term ' Beauty ' should not be distributed as it is not so distributed in the major premise.

In the dark void of night. For in the world
We jostle,—but my flag is not unfurled
On the Admiral-staff—and so philosophize
I dare not yet! Oh, never will the prize.
High reason, and the love of good and ill.
Be my award! Things cannot to the will
Be settled, but they tease us out of thought." [5]

He feels the difficulty of arriving at a harmonious philosophic view of the world; it is as yet beyond his powers; and so he says a few lines after,

"It is a flaw
In happiness to see beyond our bourn—
It forces us in summer skies to mourn
It spoils the singing of the Nightingale."

Thus perception of beauty is simple and satisfying.[6] But the aspiration for a comprehensive view of the world is also felt by the poet; but he rejects it because it is almost impossible to master, and it may, he fears, interfere with his simpler poetic enjoyment of things for their own sakes.

Thus, there are two things to be distinguished; one, Truth—which is a contemplation of reality as it is, one harmonious whole and for which contemplation, 'high reason,' is necessary; and there is the other thing, Beauty, which can be enjoyed by a mind which is satisfied with the momentary and the fragmentary presentations and does not aspire after a comprehensive view of reality which view by its very nature cannot but be more conceptual than sensuous. A concept can comprehend within a short compass a manifold of sensuous instances and is thus indispensable for the philosopher who wants to grasp the whole in his mind.

(5) "O fret not after knowledge—I have none
And yet my song comes native with warmth
O fret not after knowledge—I have none
And yet the Evening listens."[7]

[5] L. No. 55: To Reynolds, 25 March, 1818.
[6] Later it was not so simple and satisfying for Keats yet it was not beyond his powers of assimilation. He understood difficult beauty, *e.g.*, the beauty born of pain, as in Moneta's face. (Second Hyperon ll. 250-253) But this difficult beauty was not for him philosophy as Bradley seems to tell us.
[7] L. No. 45: To Reynolds, 19 Feb., 1818.

Here also he shows the conflict in his mind, and which he forcibly resolves by saying that Beauty gives him easy enjoyment, and so knowledge, hard to get, may be spared. But he writes in prose, after this—" Now I am sensible all this is mere sophistication (however it may neighbour to any truth) to excuse my indolence—.... " The essential distinction is not absent in his mind. He is conscious of the joy of beauty, also of the joy of truth, and the two are not quite the same ; though alike in many respects they also differ from each other in many points,—" It spoils the singing of a Nightingale."

Let us consider another statement of Keats.

(6) " Though a quarrel in the streets is a thing to be hated, the energies displayed in it are fine : the commonest man shows a grace in his quarrel. By a superior being our reasonings may take the same tone—though erroneous they may be fine. This is the very thing in which consists poetry, and if so it is not so fine a thing as philosophy—For the same reason that an eagle is not as fine a thing as truth."[8]

The meaning of this letter should be clear to a careful reader. Keats is speaking about the instinctive knowledge of a man who observes a stoat and also of a superior being who may observe man. This knowledge is spontaneous, easy and not ' consecutive reasoning.' But it may be erroneous in spite of its fineness. Keats, therefore, says, quite reasonably, that poetry which consists in such instinctive attitudes is inferior to philosophy which proceeds by reasoning. To a poet a street fight is also enjoyable, for the poet contemplates things as detached from all questions of ethics or metaphysics, the thing in itself, enjoyed for its own sake. But, for that reason, a poet is not better than a philosopher who can judge things according to their place in the scheme of things in general. Then Keats quotes from Milton :—

> " How charming is divine Philosophy
> Not harsh and crabbed as dull fools suppose
> But musical as is Apollo's lute."

Keats, the poet, liked philosophy quite as much if not more than poetry. He says :—

(7) " I am convinced more and more every day that (excepting the human friend Philosopher) a fine writer is the most genuine Being in the world."[9]

[8] L. No. 114 : To George and Georgiana Keats, 19 March, 1819.

[9] L. No. 133 : T. Bailey, 14 Aug., 1819.

'Excepting the human friend philosopher,' shows that he had better respect for the philosopher.

Now about the interpretation of the letter to George (Quotation (6)) Bradley does not say anything, for he cannot make out a consistent meaning out of it; but Murry comes to the rescue. According to him philosophy for Keats is 'comprehension of the mystery of life' and not metaphysical speculation, and the passage means "that one kind of poetry is not so fine as another kind of poetry, one kind of poet is not so fine as another kind of poet." [10]

Poetry is finer according as it is the instinctive attitude of the more complete and comprehensive being. Murry writes, "The process of poetic comprehension moves from the perception of harmony to the perception of harmony, and these successive harmonies are its truths." [11] But this is the attitude of a critic who delights in sweeping away all distinctions in a whirlwind of mysticism. Murry accepts this charge and asserts that rational thinking assumes reality as rational, poetic thinking assumes it to be harmonious, so in deciding between the two we can but appeal to the "ultimate satisfaction" [12] which they bring us. Now all this justification [13] in a high mystical tone is, it seems, unnecessary, for Keats himself would not require it. Keats is quite clear in his mind that poetic apprehension does not care for truth and error which philosophy does, and though poetry is fine, philosophy is finer. Murry quite overlooks the words 'though erroneous' in the letter, and so he can keep to an interpretation which does violence to the poet as well as to our commonsense. Bradley, with a similar view of what Keats meant by 'philosophy,' might also have given a distorted interpretation of the passage to suit his own purpose, but he is too honest and cautious a critic for that. Murry simplifies his task by leaving out of account the implication of "though erroneous" and of ("excepting the human friend philosopher") in the two letters. In spite of the rich suggestiveness of many of Murry's remarks, he has a 'palpable design' on us and he has not interpreted Keats with an open mind.

Keats felt his lack of knowledge of philosophy as much as he was conscious of his poetic faculty. He writes :—

[10] *Keats and Shakespeare*, p. 121.
[11] *Ibid.*, p. 135.
[12] *Ibid.*, p. 135.
[13] Finny interprets this passage like this. "He knew that the impulses of a stoat are instinctive but he did not believe that his own reasonings were instinctive. He did not mean, therefore, that poetry is not so fine a thing as philosophy." (*Evolution of Keats' Poetry*, p. 582, Vol. II). This goes against commonsense and few will accept it.

(8) " ....shall learn Greek and very like Italian—and in other ways prepare myself to ask Hazlitt in about a year's time the best metaphysical road I can take. For although I take poetry to be Chief, yet there is something else wanting to one who passes his life among Books and thoughts on Books—I long to feast upon old Homer as we have upon Shakespeare, and as I have lately upon Milton."[1]

(9) " ....there is but one way for me. The road lies through application study and thought. I will pursue it and to that end purpose retiring for some years. I have been hovering for some years between an exquisite sense of luxuriousness and a love for Philosophy—were I calculated for the former I should be glad—but as I am not I shall turn all my soul to the latter."[2]

The ' exquisite sense of luxuriousness ' has been taken to mean a lower and sensuous kind of beauty and ' philosophy ' as higher kind of beauty both by Bradley and Murry.[3] It is argued that Keats was gradually feeling his way towards a higher kind of beauty which is harmony in discord, beauty conquering all ugliness and suffering. So for him true philosophy was this comprehension of the good and bad in one, and this is true beauty. Now, there is no doubt about the fact that Keats was moving towards a higher conception of poetry, poetry whose subject might be life itself with all its joys and sorrows, ' the agonies, the strife of human hearts.' Poetry should come nearer life and thus to its real sources, that is a faith which led him towards increasingly greater objectivity and concreteness in poetry and which he expressed when he wrote to Taylor[4] that his greatest ambition was to write a few plays. But this richer conception of poetry in his mind should not be reduced to a conception of poetry as the highest truth and poetry as displacing philosophy. Poetry or beauty is always a vision, truth or philosophy is always a thought; we cannot, except by a confusion in our mind, identify the two. Poetry may be philosophical and philosophy poetical, but they do not lose their essential identities. The critics[5] who believe in such a fusion of values read Keats' statements with an incomplete mind or a mind already prejudiced; they impute to Keats a philosophy of beauty which he would himself refuse to be saddled with.

[1] L. No. 60: To Reynolds, 27 April, 1818.
[2] L. No. 59: To John Taylor, 24 April, 1818.
[3] Bradley, *Letters of Keats*, Oxford Lectures, p. 235. Murry *Keats and Shakespeare*, pp. 60-61.
[4] L. No. 156 To Taylor, 17 Nov. 1819.
[5] Arnold, Bradley, Middleton Murry, etc.

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That Keats was against mere logic—chopping, barren reasoning is an accepted fact. Every true philosopher would respect Keats for that. But it is unwise to interpret Keats' writings against such 'intellectualism' as altogether dismissing philosophy as a worthy pursuit or rational truth as a human value. He was against ready-made theories, fixed notions, in a word, dogmatism in philosophy against which Kant, for instance, stood. But that does not mean that he would like to turn philosophy into poetry, rational truth into beauty: much less turn them from their position of eminence among human pursuits.

Let us examine Keats' own statements about and against intellectualism:

(10) "The only means of strengthening one's intellect is to make up ones' mind about nothing—to let the mind be a thoroughfare of all thoughts, not a select party. The genius is not scarce in population. All the stubborn arguers you meet with are of the same brood. They never begin upon a subject they have not pre-resolved on.... Dilke will never come at truth as long as he lives; because he is always trying at it. He is a Godwin methodist." [1]

(11) "I am sorry that Wordsworth has left a bad impression wherever he visited in town by his egotism, vanity and bigotry. Yet he is a great poet if not a philosopher." [2]

These two passages advise a philosopher to keep an open mind. It is too much to say that Keats meant a true philosopher to be a relativist in his theory of knowledge like a poet for whom all is truth and all is falsehood.

Keats declares 'negative capability' a positive virtue in a poet; it is to be in ultimate doubts, uncertainties and mysteries. But he does not say that the poet is superior to a philosopher or that the poet can justly be a substitute for him. There is, it is true, one letter of his which may go against the above view and which Murry has made much of. It is this—

(12) "Now my dear fellow I must once for all tell you that I have not one Idea of the truth of any of my speculations—I shall never be a Reasoner because I care not to be in the right, when returned from bickering and in a proper philosophical temper." [3] Obviously it means that in a proper philosophical temper one does not care for

[1] L. No. 147: To George and Georgiana Keats, 21 Sept., 1819.
[2] L. No. 47: To the same, 21 Dec., 1818.
[3] L. No. 50: To Bailey, 13 March, 1818.

any definite conclusions, all are equally true. Murry concludes that for Keats true philosophy is this 'Negative capability.'[1] But the conclusion is drastic. In the passage quoted Keats is speaking mostly about his own attitude, which is poetic and therefore indifferent to the question of truth or falsehood. He is also strongly reacting against the 'stubborn arguer,' the dry reasoners, and in his moody annoyance, he asserts that his own attitude of complete indifference to the question of truth or falsehood is truly philosophical while that of the dogmatic arguers is not. We should be cautious in interpreting him far too literarily here, for his tone itself is perturbed and not, as is usual with him, lucid. What he is probably driving at is that truth is not fixed and ready made; the proper theory of truth and error should be one of coherence but not of intuition or self evidence. In fact, when Keats is in his 'proper philosophical' mood he tends towards a proper philosophical theory in epistemology.

So that we can concede this much that Keats was for a reformation of Philosophy, but not this that he wanted it to be transformed into poetry. For, as shown earlier, the distinction was not blurred in his mind. Indeed, he was painfully conscious of it.

Again, Keats asserts that philosophy is not philosophy unless it is experienced. That is a sound assertion, but here 'experienced' does not mean seen, felt and heard as particulars are experienced. It really means that the philosophical concepts should not be abstract and wholly detached from their percepts. They should be concrete and their connection with the sensuous particulars should not be lost sight of. This is a convincing philosophy.[2] In fact he was against 'vicious intellectualism' and against pseudo-concepts:' if his meaning is to be expressed in modern terms. Of course he did not know the full implication of his utterances, but to-day we can appreciate them and feel how the poet's mind was working in a right direction.

The utterances in question are—

(13) (Speaking of Wordsworth) "In regard to his genius alone we find what he says true as far as we have experienced and we can judge no further but by larger experience—for axioms in philosophy are not axioms until they are proved upon our pulses. We read fine things but never feel them to the full until we have gone the same

[1] *Keats and Shakespeare*, p. 58.

[2] It is a psychological as well as an epistemological theory which is gaining ground recently. See *Nature of Thought* by Brand Blanshard.

steps as the Author. Until we are sick we understand not ; in fine, as Byron says, " Knowledge is sorrow "—and I go on to say that ' Sorrow is wisdom '—and further for aught we can know for certainty " Wsidom is folly." [1]

(14) " Nothing can become real till it is experienced—even a proverb is no proverb to you, till your Life has illustrated it." [2] This is but sound observation : the materials on which thinking works is experience, concrete presentation, so that to arrive at truth the philosopher himself should observe life and the world ; his knowledge will thus be intimate and his convictions sure. This does not mean that philosophy should give up reasoning and be content only with the sensuous manifold given to us. We can arrive at no truth by such means. The truth which we may reach through such unreflecting submission of the mind to the heart, which Murry holds so high, [3] is poetic truth which is but beauty born of disinterested contemplation of a thing or situation for its own sake. It is this poetic truth [4] of which Keats speaks when he says that ' what imagination seizes as Beauty is Truth,' and of which he speaks again thus—

(15) (Speaking about the speech of Endymion towards the end of Book I of *Endymion*) " The whole thing must I think have appeared to you, who are a consecutive Man, as a thing almost of mere Words—but I assure you that when I wrote it was a regular stepping of the Imagination towards Truth." [5]

(16) " Imagination may be compared to Adam's dream—he awoke and found it truth....Adam's dream will do here." [6]

Truth of imagination is beauty and has a kind of reality which satisfies the mind. Keats amply recognises this and so he claims a high status for poetry. But this truth of imagination is not truth of philosophy which needs imagination *plus* reasoning or conceptual thinking. Keats is a poet and feels that he will never master philosophy and so has to content himself with his poetry which he no doubt esteems very highly. Yet he does not confuse the two values. Poetry is fine for him but philosophy finer ; [7] though poetry is the chief thing he wants, being a poet, yet he wants ' something else.' [8]

[1] L. No. 61 : To Reynolds, 3 May, 1818.
[2] L. No. 114 : To George and Georgiana Keats, 19 March, 1819.
[3] *Keats and Shakespeare*, p. 139.
[4] Bergson makes it identical with philosophical truth ; for him philosophy should base itself on intuition, reality is to be intuited as it escapes intellect. But Keats' view is not this.
[5] L. No. 39 : To Taylor, 30 Jan., 1818.
[6] L. No. 29 : To Bailey, 22 Nov., 1817.
[7] *See* quotation (6).
[8] *See* quotation (8).

What is it but knowledge for which even a course of study in metaphysics is necessary? A fine writer is the most genuine being 'excepting the human friend Philosopher.[1] Again,

(17) "I know nothing, I have read nothing and I mean to follow Solomon's directions of 'Great Wisdom, Get understanding, I find cavalier days are gone by."[2]

(18) "I am earnest as far as I can see Though at this present 'I have great dispositions to write I feel everyday more and more content to read. Books are becoming more interesting and valuable to me."[3]

(19) "Some think I have lost that poetic ardour and fire 'tis said I once had—the fact perhaps I have; but instead of that I hope I shall substitute a more thoughtful and quiet power. I am more frequently, now, contented to read and think—but now and then haunted with ambitious thoughts."[4]

(20) "I am three and twenty, with little knowledge and middling intellect. It is true that in the height of my enthusiasm I have been cheated into some fine passages, but that is not the thing."[5]

The above quotations give us the impression that Keats was conscious of the worth of knowledge which demands besides experience of the world, reading and thinking, and which knowledge is distinct from the sort of knowledge one gets through poetic vision.. It is unconvincing and it is sophistication on the part of Murry when he says that Keats means by knowledge poetic knowledge and not knowledge of a philosopher.[6] As has been shown before, Keats believed that truth must be founded on experience, but he did not and need not to believe that only unreflecting intuitive apprehension of the world's phenomena would give the highest truth (which is, in fact, Beauty), and that metaphysical truth is of no importance. The poet and the philosopher were distinct for him and the philosopher superior (in certain respects) to a poet (he says 'finer').

Against those who think[7] that knowledge for Keats meant experience gained through personal suffering we can hold the following letter.[8]

[1] *See* quotation (7).
[2] L. No. 59: To Taylor, 24 April, 1818.
[3] L. No. 149: To Haydon, 3 Oct., 1819.
[4] L. No. 143: To Woodhouse, 21 Sept., 1819.
[5] L. No. 107: To Haydon, 8 March, 1819.
[6] *Keats and Shakespeare*, p. 62.
[7] *e.g.*, K. B. Roy: See his book *Keats' Conception of poetic vocation*, p. 21, (Lucknow, 1942).
[8] K. B. Roy uses the same letter to prove his case.

(21) "An extreme knowledge is needful to thinking people—it takes away the heat and fever; and helps by widening speculation to ease the 'Burden of the Mystery'—a thing I begin to understand a little....although it is impossible to know how far that knowledge will console us from the death of a friend or the ill 'that flesh is heir to.'[1]

This shows that Keats distinguishes between knowledge that requires (besides experience) thinking process and knowledge that is mere experience gained through suffering. For the former he wants to take the best metaphysical road[2] under the guidance of Hazlitt, the latter he thinks is necessary for the former; "until we are sick we understand not."[2] There is no confusion in Keats' mind between knowledge proper and knowledge that is but 'wise passiveness'[4] which grows with experience of sorrow.

Conclusion

Thus we have seen that when Keats declared 'Beauty is Truth, Truth Beauty,' he only meant that these are alike in being harmonious and delightful to the soul, also that Beauty deepens as we move from one comprehensive vision to a more comprehensive one, and so does Truth which is not static. But he was not forgetful of the essential distinction between Beauty and Truth, that while the former is a disinterested and spontaneous perception of harmony, the latter is a conception of harmony developed through generalising from perceptions and is interested in so far as it claims reality. Beauty is scarcely conscious of a distinction between reality and unreality, the experience of beauty is immediately satisfying and unreflecting. Croce[5] would say that the aesthetic activity is spontaneous and simple and it is different from the logical activity of the spirit which is conscious of reality—unreality, and which works through concepts. Or Alexander[6] might say that Beauty is more subjective. Truth objective. Keats might not have known all the implications of his statements but it is not likely that he would have greatly differed from the views of Croce or Alexander.

[1] To Reynolds, 3 May, 1818.
[2] *See* quotation (8).
[3] *See* quotation (13). Here Keats wants to stress the importance of experience.
[4] Keats speaks of it as a state when the mind is 'passive and receptive.' (To Raynolds, 19 Feb., 1818.)
[5] *See* his *Aesthetics* (Chap. I).
[6] *See* his *Space, Time and Deity*, Vol. II, and *Beauty and other forms of Value.*

THE MESSAGE OF HAFIZ

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SHAMSUDDIN MUHAMMAD HAFIZ born at Shiraz in Persia, and flourished in the 14th Century A.D., was mainly a Ghazal-writer, and is undoubtedly the greatest of the Persian poets who ever rose to eminence by composing Ghazals (love-poems); and though he did not endeavour much after other forms of poems, such as Masnavi (romantic-poem), Ruba'yat (Quatrains) and Qasida (poem written in praise), yet in sublimity of thought and elegance of style he was no less than any of the poets like Firdausi, 'Umar Khayyam, Anwari, Nizami, Rumi, Sadi or Jami who excelled themselves in different branches of poetry in Persian language. Daulat Shah says of him, " Hafiz, the king of the learned ones and the cream of the wise ones, was the wonder of the time. His speech is such that it cometh not into the criticising power of man. Far below his degree is the rank of poet. Void of difficulty and plain is his speech; but in truths and divine knowledge (m'arifat) its meanings are endless." And in the words of Charles Stewart, " Hafiz was eminent for his piety, and passed much of his time in solitude, devoting himself to the service of God, and to reflection on His divine nature. By his countrymen, he is classed among the inspired and holy men; and his works—held as inferior only to the Qur'an—are frequently consulted by diviners."

Hafiz is the mystic; per excellence, and his only message is Love, pure love, the perfection of which is the identity of God Himself who is subsisting in everything or being. Of Love, he says, " Never dieth that one whose heart is alive with (true) love (of God); on the world's record is written the everlasting existence of ours:

> Hargiz namirad anki dilash zinda shud ba-ishq;
> Sabatast bar Jarida-i-'alam dawam-i-ma."

And our poet claims of every line of his ghazals as an expression of the purity of life, the cultivation of which will bring one to the realization of God where highest joy and ecstasy only reigns. He says, " O Hafiz, thy poetry gavest me a draught from the water of life

abandon the physician (for cure of thy diseases, both of the body and mind) and readest thou the amulet of my sherbet :

Hafiz az ab-i-zindigi sh'ar-i-tu dad sharbatam ;
Turk-i-tabib kun biya nuskha-i-sharbatam bakhwan."

There are scholars who try to explain the poems of Hafiz in their materialistic ways, and it is for the reason that they are not fully acquainted with all the Sufi terminologies and ideas which are used for the purpose of expressing the identity of God, and to give a faint idea of His Reality which can never truly be described by words. It is only by union with Him, one can truly understand the real Identity of God. And when one has truly understood Him, he is far beyond the limits of the material world. When, through deep attraction for love of Him, an interview with his Friend is gained, he will reach a state of circumstance where he will be free from all mortal defects and imperfections of the world, as the poet says, " O Hafiz, if thou desirest the presence (*i.e.* union with God), from Him be not absent ; when thou visitest thy Beloved, abandon the world and let it go :

Huzuri gar khwahi azu ghayib mashu Hafiz ;
Mata ma talqa man tahwa d'a-idduniya wa amhilha."

Really His Beauty or the state of His Perfection is in no way connected with our imperfect ideas. It is only for the proper, gradual understanding of Him, we require to describe Him with our imperfect ideas ; and when we shall realize Him perfectly, we shall find that we are One with Him. It is God who wanted to make Himself expressed in this world, and, therefore, this creation was created. As long as we are entangled in the bounds of this world, we are separated from Him ; and when we shall realize our same identity with Him, we shall see that only He remains, and there is nothing beside Him. Our poet says, " The beauty of the Beloved (God) is in no need of our imperfect love ; of lustre, and colour, and mole, and tricked line (of eyebrow), what need hath the lovely face ? By reason of that daily increasing beauty which Yusuf (Joseph ; spiritually, the absolute existence of God) possessed, I knew (the first day in the world of non-existence where the true beauty of God was imperceptibly known to us) that love for Him would bring Zuleikha (love-maid of Joseph ; spiritually, the created beings) forth from the screen of chastity (*i.e.*, the pure existence of God). (Therefore) little seek the mystery of this world, and utter the tale of ministrel and wine (of love) ; for

this mystery (of the creation of the world) none (ever) solved or shall ever solve by knowledge :

Hadis az mutrib wa mai gu wa raz-i-dahr kamtar ju ;
Ki kas nakashud wa nakashayid ba-hikmat in mu'amma ra."

The mystery of the creation of this world and the secret of the pure knowledge of God can only be understood by the realization of the Self, and this stage of realization is to be reached by following the principles of the spiritual guide. Our poet exclaims, " O soul, hear the counsel (of the spiritual guide), for the fortunate youths (*i.e.*, energetic devotees) hold dearer than the life, the counsel of the wise old man." And every devotee should always be earnest to follow his words without any criticism, for it is for his interest that the spiritual guide comes to his help and rebukes him. How excellently our poet sings of the situation : "(O Spiritual Guide), thou (to amend my work) spakest ill of me, and I am happy, May God pardon thee ! thou spakest well (of me) ; the bitter reply suiteth the ruddy lip, sugar-eating :

Badam gufti wa kharsandam 'afaka attah niku gufti ;
Juwab-i-talkh mizibad lab-i-l'ab-i-shakr khara."

And in another couplet he says regarding how a spiritual guide should be followed without any question ; with wine becolour the prayer carpet, if the old man of the fire-worshippers bid thee ; for the Traveller (Spiritual Guide) is not without knowledge of the way and usage of the stages (of the realization of God) :

Ba-mai sajjada rangin kun garat pir-i-maghan guyid
Ki salik bi-khabar nabuwad zi rah wa rasm-i-manzilha."

In this Path of love, while following the principles of his Guide, the devotee will have, no doubt, come to many adverse circumstances and difficulties, but he must not care for these sorrows and sufferings in consideration of the ultimate gain which is his realization of God. Hafiz says, ' Of the dark night, and the fear of the wave and the whirlpool so fearful, what do the light-burdened ones of the shore (*i.e.*, who have not yet advanced in the Path of the sea of Love) know our state ?

Shab-i-tarik wa bim-i-mauj wa gardabi chunin hail ;
Kuja danand hal-i-ma sabk-baran-i-sahilha."

But those outward worshippers of God who are only following the formal principles of religion with no real attraction for the love of

God, will only criticise the true lovers of God, as they are not following the formal principles of religion, without truly knowing that in the Path of realization loving heart is the main thing for this purpose; and our poet has criticised those outward worshippers in many lines of his ghazals. Here he says, " I fear this crowd (formal worshippers) that laugh at those (lovers of God) drinking the dregs of wine (of the love of God), will, at the end, ruin their faith.

Tarsam in qaum ki bar durd-kashan mikhandand;
Dar sar-i-kar-i-kharabat kanand iman ra."

And in the next few lines of the same Ghazal, he advises the people as an apostle of the true lover of God, " Be the friend of the men of God (Spiritual Guides), for in the Ark of Noah (*i.e.*, pure existence of God) there was a little dust (*i.e.*, pure soul, though embodied with earth and clay) that deemed not the Deluge (the conflicts of the world) as a drop of water. To him, whose last sleeping place consists of two handfuls of earth, say, ' what need hast thou to exalt the turrets of the sky ? ' " That is, when a man will truly depend on God, he will find the real pleasures of life with no grief or sorrow. But by real pleasures of life, our poet does never mean worldly pomp and gain. He says, " The land of liberty and the corner of contentment form a treasure that is not attainable to the king by the sword. (And) as long as thou art entangled in the circle of possibility, thou shalt not understand even a dot of the mysteries of existence. (Therefore) be off from the house of the sphere, and seek not bread; for in the end this dark cup (of avarice) slayeth the guest. (Really), O my moon of Kan'an (my soul), the throne of Egypt (stage of Perfection) is thine, when thou shouldst bid farewell to the prison (of the body and its attractions)."

The stage of Realization will be reached, the moment one develops himself to perfection, after giving up all the carnal desires. And this highest stage can only be reached, if one regularly practises the culture of devotion and love to his spiritual guide. This the poet clears up in his last line of the Ghazal : O Hafiz, drink wine (of love) and practise profligacy (by concealing its secrets to the public) and be happy (*i.e.*, grieve not and grieved be not); but like others make not the Qur'an the snare of deceit.

Hafiza mai khur wa rindi kun wa khush bash wali;
Dam-i-tazwir makun chun digaran quaran ra."

i.e., obey with your heart and soul, the main principles of the Qur'an, but don't make a show of it, as the outward worshippers of God do, by making their formal obedience to religion, while they have no real faith in the unity of God.

Like the unity of God, there is only one universal Religion ; but ordinary people without knowing the essence of Truth make a variety of religious truths and bring conflicts among themselves. Our poet exclaims, " Excuse all the wranglings of the seventy-two sects ; as they failed to perceive the Truth, they picked up the path of fables.

Jang-i-haftad wa du millat hama ra 'uzar banih ;
Chun nadidand haqiqat dar-i-afsana jadand."

Really Religion is a path to Realization ; and until one has reached that stage of Realization, his sermons on religion will bring forward clash and conflicts among the different sects of religion. But Hafiz was a man of perfection ; he knew how to advise the different standards of men. We know that he lived in a time, when it was quite unfit for religious sentiments, but he was highly regarded and respected even by the princes and the emperors of the time. There is an interesting story regarding his meeting with Timur, the lame. It is said that Timur wondered to hear the famous line of Hafiz : If that Bold One of Shiraz take our heart ; for His dark mole, I will give Samarqand and Bokhara.

Agar an Turk-i-Shirazi badast arad dil-i-mara ;
Bakhal-i-hinduish bakhsham Samarqand wa Bokhara ra.

And when he entered Persia, he called for Hafiz and asked, ' How is it that you are ready to give for a dark mole your beautiful lady, the two best cities of Persia, for conquering which I undeavoured after so much trouble and labour ?' Our poet aptly replied, ' This is the reason that I am in such a straitened circumstances.' The reply was surely quite proper to the question of the king, who being pleased, gave him some presents in return and bade him goodbye. But what our poet said, was also really true. It was for his love for God, he was always ready to give up all his wordly pomp and dignities, which had its necessary result, the straitened circumstances of the poet. And in many places our poet sings of wordly attractions as a great bar to spiritual progress. Here he says, " From the world of unstable nature, seek not the uprightness of Covement ; for, this old woman (world) is the bride of a thousand lovers. There is no

trace of promise of fidelity in the smile of the rose (wordly pomp); O Bulbul, the lover, bewail, for it is the place of wail.

Nishan-i-'ahad-i-ufa nist dar tabassum-i-gul
Banal bulbul-i-bidil ki Jay-i-fariyad ast.

According to the mystics, this world, or rather this worldly atmosphere is the place of separation from the Beloved. Again, this is the place where the true lover, gets his union with the Beloved. The union of the Beloved is the realization of the Higher Self to which the heavenly comforts even are of no significance. As long as the devotee is away from the union of God, he is suffering the pangs of separation from the Beloved. To the mystics, the heaven and the hell are only the two advancing and degrading states towards the realization of God. And the meeting of his Ideal is a state which cannot be described by words. How excellently our poet sings of these stages! 'From the garden of union with Thee, (even) the garden of Rizwan (paradise) gets lustre; from the torment of separation from Thee, (even) Hell's flame hath torment.

Zi bagh-i-wasl-i-tu yabad riyaz-i-Rizwan ab;
Zi tab-i-hijr-i-tu darad sharar-i-duzakh tab.

The poet's description of the conception of God, who is all-Merciful, is also excellent. He says, If no weight is given of the fault and sin of the slave, what (then), is the meaning of pardon and mercy of the Nourisher (God)?

Sahu wa khatayi-banda agar nist 'itibar;
M'ani-i-'afu wa rahmat-i-parwardigar chist.

God is all-Merciful; He is always ready to help us in our progress towards reaching the unity of God. That men will have sins and faults is axiomatic; but in our progressing upwards, we will gradually be purer and less faulty. And in the path of Realization, there is nothing to blame God, for our not being able to realize Him. It is we who are always to be blamed; only our begging and asking mercy of God will have no avail, we are to make ourselves fit for the purpose. Our poet says, If the Friend did not sit with us, there is nothing to criticise; the king was of pleasant mood, He thought Himself ashamed to sit with the beggars.

Yar agar nanishast ba ma nist jay-i-'itiraz;
Padshahi kamran bud az gadayan 'ar dashat.

It is not possible within this limited space to deal with all his fine and subtle thoughts regarding the various conceptions of Sufi doctrines put forward by our poet through his immortal Ghazals. I have tried here only to put forward the main significance of his beautiful thoughts which are running through every line of his verses. Before concluding my essay, I like to note one thing more which is specially of importance in these days of conflicts and communal troubles. He was against sectarianism. Jami says of him, ' Not knowing the Sufi Pir under whom Hafiz studied, I cannot say to what religious Order he belongs ; but from his verse I should judge him to be a Sufi of eminence.' And he gives Hafiz ' the titles of Lisanul-Ghayib (the tongue of the Hidden) and Tarjamanul asrar (the interpreter of mysteries).' Hafiz also sings, " O disciple of the tavern, give me the precious goblet, that I may drink to the Sheikh who has no monastery." The great fault of any religious Order is that it brings a devotee under the bounds of formalities which are nowhere required for a person who is really a lover of God. For such an advocator of religion, only rule of ethics is : Do not seek to trouble (any one), and do whatever you like ; because in our religious path there is no other sin than this :

Mabash dar pay azar wa harchi khwahi kun ;
Ki dar tariqat-i-ma ghayir az in gunahi nist.

BURN ALL YOUR BOATS

P. K. BANERJEE, N.K.I.
Sweden

(Translated into English from the original in Norwegian from the pen of the reputed poet Thoralf Gulbrandsen)

Burn all your boats and end all vicious strife,
Make Faith the ruling passion of your life;

For your support lean not on stick or staff,
Cast them off, and believe in God and laugh.

Eschew all form of support and help,
Shun all the glamour and the lure of pelf.

To him alone but know to turn for help,
To him alone but know to prostrate your self.

Regard as hindrance that prevents you
From following the right path, known to the few.

And follow Him when He shows you the way,
And hear but Him what He has got to say.

Fear not, fear not, to pass the narrow gate,
Fear not, fear not the frown of cruel Fate.

In order to believe and to receive,
Burn all your boats, and in Him but believe.

Round the World

Woman for the White House—

American women have become restive. None of them have so far found their way to the Presidency. They have been mistress of the White House since it was established but never its master. This is a state of affairs to which they cannot any longer submit without protest. The Catholics may be reconciled to their exclusion from the Presidency because they are only one-sixth of the total population of the country. The Negroes are again only one-tenth of this population and the Jews number only about four million. It is, therefore, possible that they would also take lying down their rigid exclusion from the chief magistracy of the nation. But women form half the population of the country. Consequently by every canon of representation, they may demand the reservation of the presidency for their sex at alternate elections. If again their sense of communal solidarity was still better stimulated by British tutoring, they might even go further and demand the simultaneous election of two Presidents, one being a woman and the other a mere man. The two might take command on alternate days like Roman Consuls of old. But American women have not yet had their communal sense fully developed. They have not come out yet either for the reservation of the presidency for women at alternate elections or for the simultaneous choice of two Presidents. Their demand is today very moderate and wholly consistent with their nationalist outlook. They only demand fair field and no favour. They would take their chances with men-candidates both in the party conventions and in the national elections. This is, however, going too far in the nationalist way. Even the nationalist Muslims in India will not agree with them in the adoption of this wrong strategy. If they take our advice, American women should dissociate themselves from all existing political parties and set up a fourth party of their own through which they may push their own candidate.

Coming to facts, we find that although the United States is the classic land of liberty, women there remained excluded from franchise even long after John Stuart Mill had written his Subjection of Women and popularised the idea of woman franchise by sponsoring a bill in the British House of Commons. It was, however, the state of Wyoming which led the way in this regard. Before the last century closed, three other states followed its example and conferred the right to vote upon women. But the suffragists could not be satisfied with this paltry progress. They soon prepared for a

fight and for some years previous to the first world war a nation-wide agitation was conducted for better political status of women in the states and in the Union. It is interesting to remember that this agitation largely coincided with the Suffragist Movement in Britain in which the Pankhursts, mother and daughter, played a leading role and earned a good deal of notoriety. Partly because of this agitation and partly because of the liberal forces which the war let loose in the country, the proposal of a constitutional amendment met with cordial reception in the country and the 19th Amendment was adopted and proclaimed in 1920. It prohibited the denial or abridgement of the right of any American citizen to vote on the ground of her sex. This Amendment could not be ignored as the 15th Amendment prohibiting similar disability in the case of the Negroes had been ignored in practice. Women became voters for all state and federal elections on the same terms as men. It is again interesting to remember that about the same time (1918) Britain also had adopted the principle of the enfranchisement of women, though they were not admitted to the vote in that country on the same terms as men till ten years later.

Since enfranchisement, it seems, the political record of British women has been better and more vigorous than that of American women, although the latter are otherwise more progressive and go-ahead. This is because the Labour Party in Britain has been ever ready to offer greater facilities to British women than any of the two great parties in the U.S.A. has been so far willing to offer to American women. Two women in Britain have already sat in the Cabinet as its valued members. Some again have acted as Under Secretaries and many have adorned the benches of the House of Commons. In the United States, however, the record is not so bright. A few women have of course been returned to the legislatures. But only few have been elected Governors of States, in this respect also Wyoming leading the way by electing Mrs. Nellie Ross as its Governor in 1925. As for the Federal Cabinet again only one woman has so far had the privilege of sitting there. Franklin Roosevelt broke tradition by nominating Miss Frances Perkins as the Secretary of the Department of Labour. Now that agitation for woman's election to the White House has started, opportunities for women for at least other political jobs will increase. Possibly some day a woman will also occupy the White House by her own right. She will then be not only first lady but first citizen of the country.

Christian Democrats—

This phrase has now become familiar. There was a time when it was taken for granted that people belonging to all political parties in a European state were good Christians. It was not thought necessary on this account that they should emphasise their political creed by calling themselves Christian this or Christian that. Besides, church and state were supposed

to be separate. Religion was not to be allowed to encroach upon the field of politics. The state was secular and the different parties out to serve it according to their own lead and light were to have only secular principles to uphold and emphasise. They were to be above religious affiliations.

But during the last three decades there has been a phenomenal rise of communism. Its appeal has of late proved irresistible to many even in countries which are known to be parliamentary democracies. It has in fact become a new religion which has made converts of thousands of people in Western Europe. Even before the last War there was aggressive communism in the countries like France. But fascism which grew apace as a counterblast first in Italy and then in Germany stopped the flood-gates of communist preaching and retarded its onward march. Fascism succeeded so much against communism not merely because of the ruthless steps it took against communists but also because people found it a good substitute. If communism was a religion, fascism was also one. Both again were equally dogmatic and both made fanatics of men. So many who had a natural bent for fanatical faiths and who would in other circumstances might have been caught in the net of communism became fanatical fascists or Nazis.

Fascism has now been completely discredited in Western Europe not merely because of the excesses to which it was led both before and during the war but also because of its military defeat. We cannot of course say that Western Europeans have for ever bidden adieu to fascism as a form of government. Many of them are still found coquetting with fascist organisations particularly in Islamic countries and after a time at least some among them may even try to revive fascist ideas in their own countries as well. But the general people have been fed so much with anti-fascist propaganda that it may be difficult to reawaken in them a fascist temperament. The rise of communism has, however, to be stopped. If fascism as a counterblast is no longer available in this regard, people must be given some other political religion to be mad about.

Hence the attempt to combine Christianity with political creed. A mere democrat may not stand the ground against a communist. The former has little fanaticism about his democratic faith and may easily yield to the onslaughts of communist tenets. But if the Christian feeling which lies latent in him is brought out and made part and parcel of his political life, he may become more ardent and more fanatical. So a democrat is now to be convinced that by pursuing this political ideal he is not only supporting a political principle but also upholding a way of life which his religion dictates. The Catholics throughout the world have all along been more orthodox than their Protestant brethren. They have great faith still in living a life which Catholicism has laid down for them. It may not be difficult on this account for Catholics to submit to this discipline

and combine in them their faith in democracy with their faith in christianity. In Protestant England, the new political party or more appropriately the new political faith has not yet made any headway. Possibly there is no need for it there. The Labour Party has made itself a more acceptable substitute for communism. But in France and Italy its progress is considerable. In the former country, of course, the phrase Christian Democrats has not yet become as popular as it has become in Italy or Belgium. But all the same there also the Christian Democrats are the hope.

Studying History in Proper Perspective—

Felix E. Hirsch, former political editor of Berliner Tageblatt and at present a Professor of History at Bard College, has some excellent observations to make on 'writing and studying History today' in the February issue of Current History. "One misfortune," he says, "certainly is the dominant role which, at many institutions, text books still play in the teaching of history." Even the best text books, he emphasises, are no substitute for the historical classics. Sometimes it is true a text book may have greater details regarding a particular topic and it may present materials in a form which a young learner may digest easily. But this attention to text books naturally and inevitably turns his mind away from great books which have attained the rank of classics. Such books alone may give the student a life-long inspiration while a text book merely offers information.

Secondly, Professor Hirsch draws our attention pointedly to the fact that for a English-speaking student of history it is essential that he should have acquaintance with both classicial languages like Greek and modern European languages like French and German. He deplores the fact that very few, if any at all, of the students he has encountered could enjoy Thucidydes "in the unequalled beauty of the original." There are masterpieces of historical writing which are still available only in the languages in which they were written. Major works for instance of Delbruck and Ranke are accessible in German only. Those who are ignorant of that language can draw no inspiration from such works.

Thirdly, Professor Hirsch deplores the undue emphasis which history syllabus, particularly in the colleges and universities of the U.S.A., places upon the history of that country to the exclusion of the history of other countries. He cites the words of Goethe who said that a man "who could not render account of 3,000 years past was bound to remain in the dark and had to eke out a mere day-to-day existence." He then observes that "there seems to be no convincing reason why the graduate student could not acquire a well-rounded, solid knowledge of the past, at least from the rise of ancient Hellas on. This intimate familiarity with foreign civilisa-

tions would stand him in good stead when beginning his research on some epoch of his own nation's history; many trends and events would gain a new meaning if confronted with similar developments abroad." He quotes the words of Professor Hayes who said in one of his addresses: "Whereas formerly every research worker in American History had some basic training in medieval and modern European history, nowadays one can, and frequently does, produce a dissertation in a state of comparative innocence about what has occurred outside the geographical confines of the United States." This is deplorable. Equally deplorable, the writer thinks, is the fact that in the United States during the last twenty years there has been only one research student in European history for a dozen scholars who have paid their attention to American history.

Lastly, Professor Hirsch invites our attention to the fact that most of the doctoral dissertations in history "seem to be suffering from a misunderstanding of what historiography stands for." "It is not just an agglomeration and scientific evaluation of facts, but, above all, the writing of history is an art, and we should learn as early as possible about the importance of graceful literary presentation. Too often we are impressed by the bulk of a dissertation, while the author would have shown his real craftsmanship if he had rewritten his thesis and reduced its size according to the general significance of his topic." He quotes Trevelyan who says: "People all read history, if it fascinates them. It is therefore our duty to make it as fascinating as possible, or at any rate not to conceal its fascination under the heap of learning which ought to underlie but not overwhelm written history."

Different Styles of Speaking—

Although public speaking has increased manifold since the days of the great orators like Surendranath Banerjea and Bepinchandra Pal, it is not regarded as an art to be properly cultivated. Any body who mounts the rostrum and makes noise for a while is acclaimed as a public speaker. Even a good speaker has often no idea that he has to vary his style of speaking according to the kind of audience he has to address. Queen Victoria complained bitterly that her Prime Minister, Mr. Gladstone, addressed her as if she were a public meeting. Pandit Nehru has referred in his Autobiography to a talk of Mr. Bepinchandra Pal, when the former was a student in England. About a dozen Indian young men including Panditji had met in a room to listen to Mr. Pal. The latter, always accustomed to address large open-air meetings in India, could not vary his style and simply harangued the few young men as if they formed a mass gathering. The late Lord Birkenhead once observed that "there are four main styles of speaking, the forensic, the platform, the parliamentary and the post-prandial." He

Reviews and Notices of Books

Roads to India's Economics Progress. By Sri Narayan Agarwala, M.A. Published by N. R. Agarwala & Co., M. K. Garden, Agra. Price Rs. 4.

Professor Sree Narayan has approached the problem of national planning on a scientific basis and considering the fact that planning on an efficient footing has become an urgent need, this book should supply ample material to the statesman desirous of viewing the whole system from a historical view-point. The different schemes of planning formulated by politicians who were engaged in winning freedom for the country appear here. Pakistan then only a dream has come to stay as a reality, and so planning now requires thorough overhauling. Our Indian Union has lost the cotton and wheat tracts of Pakistan and to replace them within the Indian Dominion requires a scheme under a new method. So, the orthodox planning of pre-war days might be studied afresh under the perspective of altered conditions brought about by the partition of India.

Our Heritage and Its signficance. By S. R. Sarma. Published by Hind Kitabs Ltd., Bombay. Price Rs. 6-8.

The book is written by one who has devoted his life to the study of the subject. In a handy volume, he carefully brings out his argument in support of the view that Indian culture is a synthesis of Aryan and Dravidian, pre-Dravidian and other cultures; but that the attempt to assimilate Islam has failed. But the failure is not so deep as ordinarily supposed. The differences which still subsist were in the process of dissolution and would have disappeared with time had not some economic causes raised their heads in the present century and the zeal of revivalists supplied the incentive.

Any one who wants to have a first hand knowledge of unity of all forms of indigenous Indian culture, will find it an excellent *vade meccum.*

J. N. MITRA

The Vaisnavopanisads. Translated into English by Sri T. R. Srinivasa Ayyangar. The Adyar Library, 1945. Price Rs. 10.

This translation is the third in the series of English Translations of the one hundred and eight Upanishads planned by the Adyar Library. The translation is well-done. The author's command of English stands him in good stead in translating the Sanskrit Texts into English. The book is written in simple language. It is a model for those intent on translating Sanskrit works into English and can well be commended to those who read only in English.

ADHARCHANDRA DAS

Ahimsa O Gandhi. Sri Atulya Ghose. The Indian Associated Pub. Co., Calcutta, 1946. Pp. 108. Rs. 2.

In this booklet we find what Mahatmaji lived for, fought for and died for. He had great love for humanity. He believed in the potentialities of man. All that man does and dies for is to give expression to his eternal urge for progress, peace and divinity. Man though a product of matter is more than that. Man is above all for he can outlive time and space. So Gandhiji's love for the past and his attempt to establish identity between Sree Ram Chandra of the past and Rahim of to-day. Gandhiji stands against all and every thing which tends to curb the growth of man and his qualities. So his economic principle (cottage industry) differs from that of others. He is a challenge to Western civilisation, because it worships matter. In Gandhiji we find India—India of the past and the future. He is unique product of the confluence of the streams of Western and Oriental civilisations. He has shown what a man can live and die for. Lust (therefore anger)—the ban of Western civilisation—has brought men to fight one another; this is an insurmountable rock in the way of progress, peace and divinity. So he desired and tried to bring his people to their senses by advocating the principle of " live and let live " something possible only through truth and Non-Violence.

This is a rare gift the author has, namely to interpret a highly philosophical and even mystic subject in such a manner as to make it understandable by all giving in a few pages what Gandhism stands for. Discussions of this sort in vernacular are always welcome.

S. K. MUKHERJI

Ourselves

Our Chancellor as Governor-General

We take this opportunity to congratulate Sri C. Rajagopalachari, who has been the Chancellor of this University since the independence day, on his appointment as Governor-General of India in succession to Lord Mountbatten. Sri Rajagopalachari has been intimately and prominently associated with the freedom movement of India since Gandhiji undertook its leadership more than a quarter of a century ago. He came into this movement very quietly as Gandhiji has pointed out in his autobiography. But his ability and sincerity soon won him a place among the foremost leaders of the country and this place he has maintained ever-since. He carries to the office of the Governor-General not only his intimate knowledge of men and things in the country and his pre-eminence as a politial leader but great experience of the needs of administration which he has acquired from inside as the Premier of a great province, as a cabinet Minister of the Government of India and lastly as the head of the province of West Bengal. These will be a great asset to the Government of India which is faced with problems that require for satisfactory solution, great wisdom and statesmanship of a high order. Although at New Delhi His Excellency will be pre-occupied with other duties, we may hope that the University of Calcutta of which he has been the first Indian Chancellor will remain prominently in his mind.

* * * *

His Excellency K. N. Katju

As we bid farewell to Sri C. Rajagopalachari, our outgoing Chancellor, we also welcome the appointment of Mr. Kailashnath Katju as the Governor of Bengal and the Chancellor of this University. A lawyer of great experience and ability, he will be at home in this city whose intellectual and cultural life has long

been enriched by the contributions of great lawyers. The University of which he will be the Chancellor was built up to its present stature by a distinguished member of his profession. In fact, it has been well served for the nine decades of its existence as a seat of learning by a succession of able lawyers both as Vice-Chancellors and as Syndics. Mr. Katju's enthusiasm for our classical learning is also well known. In this regard too he will be cordially welcome as the philosopher and guide of this University which has done so much for the revival of this learning. Mr. Katju comes to Calcutta with the good wishes of all people in this province.

THE

CALCUTTA REVIEW

MAY, 1948

ASPECTS OF THE DOMINION ECONOMY OF INDIA[1]

PROFESSOR BENOY SARKAR

Rupees Nine Per Head as the Annual Revenue

The solvency or otherwise of the public finance of India is not the chief consideration in regard to Indian economy. The most substantial fact about it is the tremendously small amounts of revenue and expenditure per head of population. The extremely low indices of agricultural, industrial and commercial wealth produced by the people. constitute the fundamental economic data of the two Dominions now known as India and Pakistan.

Between 1939 and 1946 the years of World War II India's total revenue amounted to Rs. 15,000 millions (in round figures) and expenditure to Rs. 21,000 millions (in round figures).[2] During the same period the total revenue of the United Kingdom amounted to £17,000 millions and total expenditure to £33,000 millions. The corresponding U.S. figures for the same period were $182,000 millions and $397,000 millions. The percentage of revenue to expenditure in India was 71, in the U.K. 52, and the U.S.A. 46.

In 1946-47 the debt position of the Government of India (undivided) was embodied in the figure Rs. 24,000 millions (being the total interest-bearing obligations including unfunded debt and deposits). This is to be seen in the perspective of the revenue for that

[1] See B. K. Sarkar: "Cheap Money Commercial Policy and Indo-Pakistan Economic Relation" and "Some Economic Fundamentals of the Indian Dominion in World-Economy" in *Eur.-Asia* (Calcutta) for January and June, 1948.

[2] *Report on Currency and Finance, 1946-47* (Bombay, 1947), pp. 28,65.

year, namely, Rs. 3,600 millions. For the U.K. the corresponding figures for the period were £26,000 millions and £3,300 millions. The U.S. figures were $260,000 millions and $40,000 millions respectively.

In the U.K. the public debt was nearly 8 times while in the U.S.A. and India near about 7 times.

It should appear that in the formal logic of public finance India (undivided) presented proportions that were quite reasonable and decent by the Anglo-American standard.

But the material logic enables us to visualize other conditions. It is the *per capita* values that are really meaningful. In 1946-47 the revenue per head of population was approximately Rs. 9 for India, £66 for the U.K. and $286 for the U.S.A. In round figures the population is taken to be 400 millions for India, 50 millions for the U.K. and 140 millions for the U.S.A. Taking the Pound to be Rs. 13-5-0 and the Dollar to be Rs. 3-2-0 the revenues per head are roughly speaking as follows : India—Rs. 9; U.K.—Rs. 890;and U.S.A.—Rs. 970.

Crudely considered, we get the following equations of comparative public finance :

Every American = 108 Indians (approximately)
Every Briton = 100 Indians (,,

It is not to be understood that in every sector of economic efficiency as well as of human values these approximate equations are valid.

Indo-Pakistan Agreement re : Cash Balance

Be this as it may, let us look to another brass tag of economic India.

On August 15, 1947, the Indo-Pakistan Agreement distributed the available cash balances between the two parties as follows :

India : Rs. 3,250 millions ;
Pakistan : Rs. 750 millions ;

Total Rs. 4,000 millions.

Taking the entire population of undivided India as, roughly speaking, 400 millions, the cash balances on the day of partition amounted to nearly Rs. 10 (15 shillings or, say, $3 per head).

The terms of the Financial Agreement between India and Pakistan are likely to be contested, as has been done by Deshbandhu Gupta in *A Glance at the Indo-Pakistan Financial Agreement* (New Delhi, 1948). But in the world-economy the relative position of both is to be assessed as more or less identical, because each is a territory used to operating on very small doses of finance.

The categories of economic development or economic policy to which people in the U.K. and the U.S.A. and other regions of more or less the same standard of living are used, are hardly applicable in India and Pakistan unless, of course, they are employed simply as formal or heuristic terms. The world-economic realities of India as of Pakistan are to be understood in the perspective of Rs. 9 per head as the annual revenue and Rs. 10 per head as the cash balance of the undivided Government of India.

State Aid in Agricultural Finance

The category, industrialization, is often wrongly taken to be indifference to and neglect of agriculture and the allied economies. But no economic statesmanship has ever sought to permit industries to kill or eclipse farming, animal-husbandry, fisheries, forestry and the like. These agricultural and allied occupations or professions are never meant to be ignored or overlooked in any scheme for industrialization. Rather, it comprises the modernization of the farming and allied occupations as well as their advancement by the application of latest scientific discoveries and technical inventions. Agricultural improvement belongs, as a matter of course, to the content of industrialization.

In India as well as Pakistan relatively large doses of mechanization and fertilizer therapy will be necessary for quite a long time in order to uptodatize the agricultural economy. In the domain of agricutural finance, likewise, some of the up-to-date methods will have to be imported from Eur-America.

The Central Co-operative Bank ought to be furnished with substantial funds from the Government Treasury or from the Reserve Bank in order to enable it to offer loans liberally to individual cultivators through their co-operative societies at reasonable rates. In India the Governments have always followed the opposite,– the wrong,– principle by compelling cultivators to depend on selfhelp.

The combined self-help of resourceless and perpetually indebted people, such as cultivators generally are, cannot possibly enable them to possess enough capital for agricultural transactions. The magic

of self-help alone cannot turn a zero into a million. It ought to be a fundamental objective of Co-operative Acts to mobilize State Finance adequately in the interest of cultivators through the chain of co-operative credit societies.

The constructive role of State help in agricultural finance and farming economy is recognized in every modern legislation, including that of the U.S.A. The activities of the *Banque de France visàvis the Credit Agricole* deserve also to be followed in India with due modifications. The example of France in the field of co-operative finance may be seen in the present writer's *Economic Development* Vol.I (Madras) and Vol. II (Calcutta), as well as *Indian Currency and Reserve Bank Problems* (Calcutta). The Dominion of India cannot afford to overlook the achievements of State finance in the agricultural developments of Eur.-America.

American Money Supply Fifty Times Indian

In 1936 the total money supply of India was Rs. 4,700 millions, [1] With a population of some 350 millions this gave a circulation of Rs. 14 per head. The money supply of the U.S. for the same year was 31,000 millions. The circulation per head (total population 126 mill.) was approximately 246 (roughly equivalent to Rs. 738 at $ = Rs. 3). The total circulation in the U.K. was £1620 millions. The circulation per head (total pop. 46 millions) was £35 (=roughly Rs. 420).

In 1947 the total money supply for India (pop. 400 mill.) was Rs. 21,500 millions, for the U.S.A. (pop. 140 mill.) $ 1,13,500 millions and for the U.K. (pop. 50 mill.) $5230 mill. The circulation per head was then Rs. 54, Rs. 2,575 and Rs. 1,260 respectively.

The figures in every instance have been taken in round numbers as well as rough approximation. In regard to the rates of exchange also very crude estimates have been given.

It is seen that in 1947 per head of population every American had at his command on the average the supply of Rs. 2,575. This was more than double that of the Briton and nearly 50 times that of the Indian. We can easily understand, therefore that while the American in his daily perlance talks of 50 dollers the Indian cannot afford to think in terms of more than one dollar. In 1936 also the relative population between the American and the Indian had been more or less the same (438:14).

[1] International Financial Statistics (Washington), February, 1948, pp. 74, 124 and 126.

SRI AUROBINDO'S THEORY OF INTUITION

ADHARCHANDRA DAS, M.A., PH.D., P.R.S.

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I

Twofold action of reason

ACCORDING to Aurobindo, reason has a twofold action, mixed or dependent, pure or sovereign. Our perceptions, thoughts, feelings and actions, as they occur, are detached from one another, and it is through the action of reason that they are dovetailed into a coherent whole. Reason is, in short, the pivot on which the unity of the world an individual lives in turns. But in this function reason serves only pragmatic life. Reason, however, asserts its pure action when it gets disengaged from empirical needs and goes beyond and strives to arrive at concepts that apply to what lies behind the appearances.[1] With the senses we know physical things, their form, shape, size, and measurement. When, however, we turn inward, we come to know our consciousness, its states, change and movement. Physical things exist in space and time, while psychical states occur in time, though they cannot be conceived as existing in space. And it seems that we are shut up within a fabric of existence that is partly physical and partly mental. Sometimes, however, we get glimpses of a truth that far transcends both the physical and the mental. When we hold on to these glimpses through faith, the stage is set for the play of intuition which is a faculty higher than the sense-mind, even than reason. Aurobindo goes on to say that, as regards the knowledge of transcendental truths intuition is our first teacher [2]. First intuition affords us a pure experience and then reason comes in to interpret it. Intuitive experience is, in a way, inarticulate. It is reason that gives it form by concept. In our work-a-day life, on the contrary, reason is predominant. According to Aurobindo, our perceptions, thoughts and actions are reduced to order by reason. Reason is then to render intelligible whatever intuitive experience we may come to have. It is for this reason that in India the age of rational philosophy followed the age of intuitive knowledge, or,

[1] *'Arya,'* 1912, p. 450.

[2] *The Life Divine*, p. 102.

which is the same thing, the age of metaphysics followed that of mysticism.[1] Nevertheless, as Aurobindo contends, the intuitive faculty is sometimes sought to be smothered by pure reason which is in its turn sometimes obscured by the mixed action of reason working on the lower planes. Thus we see that there are so many faculties working in us, the senses, the sense-mind, reason in its mixed action, pure reason and intuition.

According to Aurobindo, these different faculties are interconnected, although each of them has a function of its own. The senses are the instruments of empirical knowledge : through them the influences of external things are conveyed to the sense-mind which interprets the influences. Reason in its mixed action works through the senses and the sense-mind. Reason's mixed action consists in ordering perceptions by connective concepts. In his approach to pure reason Aurobindo distinguishes some grades of reason's activity. First, as he enumerates them, the mind of the average man works within the narrow circle determined by the circumstances of his life. Then reason extends its function beyond the practical immediacy and takes the form of pragmatic idea-mind.[2] The pragmatic idea-mind is in the main the reflective mind that turns inward and takes to analysis in thought of the contents of experience, their relationship, implications, and consequences actual and possible. And with a wealth of ideas acquired in that way the pragmatic idea-mind returns upon the outward and widens the scope of experience. The idea-mind is really the means whereby the average man builds on the basis of his immediate experience the world he comes to live in. The idea-mind makes for a larger range of action and experience. Lastly, reason comes into its own intrinsic action in the form of pure ideative mind[3] which is interested in the ideas it develops regardless of any practical consequence. The pure ideative mind is the highest reach of the intellect. It is pure reason that acts in itself, by itself and for itself : it functions for its sole purpose and is not

1 *The Life Divine*, p. 103.

2 *"Arya"—The Yoga of Self-perfection*, Chap. LXXI.

3 *Ibid.* In *The Life Divine* (Vol. II, Part I, pp. 181-182) Aurobindo distinguishes between physical mind, life-mind and thinking mind At first, as he points out, man lives in his physical mind which reveals the physical as the sole reality, and identifies objectivity with physicality. In Aurobindo's opinion, physical science is a vast extension of this mentality. Science corrects the errors of the senses and proceeds beyond the limitations of the sense-mind, although science has still the same standard as the physical mind has. Aurobindo further tells us that man has a life-mind which is the instrument of desire. It is through his life-mind that man seeks satisfaction physical, emotive and imaginative. It is through his life-mind that

impelled by anything external or sensuous. It is difficult, as Aurobindo contends, for a human being to harmonize all these different activities of reason, mixed and pure. Aurobindo, however does not go into detail regarding the manifold phases of reason. None the less it is clear what exactly he means by all these.

Though it is not possible to bring together in a man the different activities of reason described above, yet reason must function in man. If there is a difference between one man and another, this difference becomes intelligible when we view it in the light of the analysis Aurobindo makes of the different grades of reason's activity. An individul is removed from the average human level of existence in proportion to the degree of the higher activities of reason that play in him. Thus the leaders of the State or society, generally speaking, have at least the second grade of thinking activity developed in addition to the first. Scientists, poets, literateurs and philosophers seem to share in the higher and highest activities of reason, although they differ among themselves in the highest activity they possess. All this is, however, another matter.

Aurobindo and Kant

To return to our theme. Aurobindo's analysis of the function of reason has a striking affinity with Kant's critique of Pure Reason. The phrase "Pure Reason" is employed by both Aurobindo and Kant almost in an identical sense. Aurobindo's "reason in its mixed action" is nothing different from Kant's "understanding." According to Kant, the origin of knowledge involves two distinct factors, namely, sensibility and understanding. "All our knowledge begins with sense," says Kant," proceeds thence to understanding, and ends with reason, beyond which nothing higher can be discovered in the human mind for elaborating the matter of intuition and subjecting it to the highest unity of thought"[1] All that Kant means is this, that in knowledge we can distinguish two kinds of elements, the *a priori* and

there comes upon him an urge to exceed himself. Further there is in man a thinking mind which enquires into everything.

This account of different forms of mind, interesting as it is, is apt to create a confusion. The physical mind is obviously the sense-mind, and the life-mind can well be equated to the vital principle. And these two forms of mind are evidently far below the thinking-mind or reason. So far so good. But difficulty arises when physical science is conceived as a vast extension of physical mentality. It is absurd to think that scientific knowledge represents no thinking. Moreover, such a view of physical science runs counter to the account Aurobindo gives of the pragmatic idea.mind elsewhere. Clearly Aurobindo is not very careful when in different contexts, he distinguishes the different grades of mind or reason.

1 *The Critique of Pure Reason*, tr. by Meiklejohn, p. 211

the *a posteriori*. The former are the categories of the understanding and the latter are the manifold of sense. The categories are connective principles through which understanding transforms the manifold into objects of knowledge. Understanding is the faculty of judgment through which unity is introduced into the chaotic mass of the manifold. But the unity the understanding attains is not complete ; the phenomena that show forth relations and connections extend in an unending series. And it is reason that in the end brings systematic or rational unity to the categories of the understanding. As Kant puts it, "Then understanding is the object of reason, as sensibility is the object of the understanding."[1] The understanding by its pure concepts systematizes sense-impressions, whereas reason by its pure concepts systematizes the categories of the understanding. The pure concepts of reason Kant calls Ideas. Reason brings out of it some distinctive Ideas, such as the Idea of the unconditioned whole, the Idea of the soul, that of a supreme being or Intelligence as the first or free cause and thereby completes the unity the understanding attains by its categories. But, according to Kant, the Ideas of reason are not constitutive ; they do not apply to experience, nor are they conditions of possible experience. There is a considerable difference between an ordinary concept and any of the Ideas of reason. Corresponding to an empirical concept there is an object or there are objects. Corresponding to an Idea of reason, however, there is none. An Idea of reason is just an idea, but not an idea of anything real and objective. It turns on itself and cannot function as an instrument of knowledge. The Idea of the unconditioned, for example, to be an idea in the ordinary sense, must have the unconditioned whole as its object. But we can never have the unconditioned whole as an object of experience. Nevertheless, Kant asserts that the transcendental conceptions of reason are no fiction, but are the "necessary products of reason."[2] Though the Ideas of reason are mere ideas,[3] not ideas of any objects, yet they are of supreme utility. By them the systematic unity of the whole of the understanding is

[1] *Op. Cit.*, p. 385.

[2] *Ibid.*, *Transcendental Dialectic*, Book I, section II.

[3] Kant himself admits that the Ideas of Pure Reason point beyond the realm of phenomena, although we cannot know whether there are objects corresponding to them. Reason is forced to admit that there are such objects corresponding to its Ideas. But it is not known whether there are really any objects correspondihg to the Ideas. As Kant puts it, any theoretical extension of our faculty is made only through a faith or conviction of Pure Practical Reason.

Vide The Critique of Practical Reason, Chap. II, and *The Critique of Teleological Judgment*, Sect. II.

attained. But as soon as we posit objects corresponding to the ideas and seek to extend our knowledge beyond the bounds of our experience we fall into self-contradiction.

Now the whole thing depends upon how we define the term "knowledge". Kant has his own way of defining it. For Kant knowledge requires two factors, namely, sensibility and understanding. Without sense-experience we cannot have any knowledge whatever, although mere sense-experience is no knowledge. While mere sense-impressions are blind, mere concepts are empty. The Ideas of reason are pure concepts; they are neither derived from, nor can they be applied to, experience. They are ideas without objects. So they cannot afford any knowledge whatever. They are simply regulative. However, if there be a kind of knowledge that is *i.e.*, intuitive, a kind of knowledge which is not based on sensuous presentation, it is possible to make out of the Ideas of reason some knowledge of the Transcendental realm. But Kant does not admit anything like intuition proceeding from pure reason. For Kant intuition is fundamentally sensuous, although he allows pure intuition in the case of pure Mathematics. "It is true," says he, "that the Mathematician occupies himself with objects and cognitions only in so far as they can be represented by means of intuition. But this circumstance is easily overlooked, because the said intuition can itself be given *a priori* and therefore is hardly to be distinguished from a mere pure conception."[1] It then seems that there is a faculty of knowledge other than sensibility or understanding. But, no, that is not Kant's position. He discourages us to exend the scope of pure intuition any further beyond pure Mathematics. It seems that, according to Kant, even pure intuition cannot overstep the limits of phenomena. Indeed in his analysis of moral consciousness and aesthetic appreciation Kant falls back upon faith and feeling. But he is definitely of opinion that no phase of speculative reason can justify us in extending our knowledge beyond phenomena, In other words, according to Kant, we cannot have any the least knowledge of noumena. The understanding is all discursive. We can, of course, conceive of an intelligence in which understanding is intuitive. But there is no actual intelligence of this type.

According to Aurobindo, however, the Ideas of pure reason themselves are based upon flashes of supersensuous intuition and are

[1] The *Critique of Pure Reason*, Introduction, III, tr. by Meiklejohn, p. 29, *cf.* Preface to the second Edition, p. 9, Paton, *Kant's Metaphysic*, Vol. I, p. 10ff.

verifiable by experience, not sensuous, but spiritual. For Aurobindo the Ideas of reason are not mere ideas, but are ideas that point to a realm beyond; they mark the highest achievement of reason. Aurobindo none the less asserts that reason cannot bring them all out of its discursive nature, but has them by way of interpreting the intuitions it receives of the higher realm. In a way the difference between Aurobindo and Kant is very wide. However high Kant may place reason above understanding, his so-called pure reason is not absolutely pure. For Kant the Ideas of pure reason are not valuable in themselves; they, considered in themselves, are nothing significant. They have value only as a means to the understanding, in so far as they relate to the sphere of the understanding. So from Aurobindo's point of view Kant's pure reason is still reason in its mixed action and can well be identified with the highest reach of the pragmatic idea-mind. For Aurobindo there is yet a higher grade, the peak of thinking activity, which he calls the "pure ideative mind" that lives disinterestedly in the truth of its ideas apart from any necessary dependence on its value for action and experience.[1]

Reason and Intuition

As Aurobindo puts it, "Intuition is our first teacher."[2] It, in fact, surrounds our mental operations, and our higher knowledge begins with messages from the transcendental realm. Intuition of the Supreme comes to us as a formless perception, and it is reason that formulates that into concepts or ideas. Reason is the faculty of rules. So intuition vague and formless in content comes to be subjected to the scrutiny of reason. That is why an age of intuitive knowledge is followed by an age of rational knowledge. For example, in India the age of the Upanishads that enshrine the intuitive experiences of the ancient seers and sages preceded the age of philosophy, logical controversy and commentaries. At all events, intuition is ordinarily supplanted by pure reason, pure reason by reason in its mixed action and the idea-mind by the life-mind. This shows that every higher faculty is over-powered by the immediately lower one. But the degradation of the higher faculties involves an elevation of the lower. The lower faculties dealing with the higher come to partake of the

1 "*Arya*," *The Yoga of Self-perfection*, Chap, LXXI.
2 *The Life Divine*, p. 102.

latter, and it is in this way that the systematic working of the faculties is made possible.

Anyway, the exact relation between reason and intuition is our immediate problem. According to Hegel, thought or reason is not only discursive, but intuitive ; thought not merely analyses a given datum, thought also creates its content through intuition. For Hegel then intuition and analysis are two phases of the same thing, not two distinct faculties.[1] For Aurobindo, on the contrary, intuition and reason are two faculties with their distinctive functions. In Aurobindo's opinion intuition is concerned with the whole, while reason is confined to parts only. Intuition gives a synoptic view of reality. Reason, on the other hand, proceeds by analysis and abstraction, and attempts to build the whole with an assemblage of fragments. So reason is debarred by its very nature from obtaining knowledge of Reality which is indivisible.

Plato's theory of Intuition

Platonic scholars debate among themselves whether Plato has any theory of faith or intuition. In some of his Dialogues, however, there is overt reference to what is called inspiration or revelation, and even to what is called Grace. Thus in the Dialogue "*Ion*" Socrates says, " Whilst a man retains any portion of the thing called reason, he is utterly incompetent to produce poetry or to vaticinate."[2] And he goes on, "The God seems purposely to have deprived all poets, prophets, and sooth sayers of any particle of reason and understanding the better to adopt them to their employment as his ministers and interpreters'.[3] In the "*Meno*" Plato puts into the mouth of Socrates the following: "Virtue can neither come by nature, nor yet through teaching , but to those with whom it is, it must come by a divine portion or allotment, without the intelligence or true knowledge of it."[4] And also: "Now do not these men, O Meno, deserve the character of divine men who either speak or act aright in many things of importance, without any intellectual knowledge of the subjects concerning which they speak or act."[5] Again in the *Phaedrus* Socrates says: "And that madness was of two kinds, the one produced by

1 Mure. *Introduction to the Philosophy of Hegel*, p. 100.
2 *Five Dialogues of Plato* (Everyman's Library) p. 7.
3 *Ibid.*
4 *The Meno*, 100, (Everyman's Library).
5 *Ibid.* 99.

human disease, the other by an inspired departure from the established usages."[1] It is now abundantly clear that, if Plato ever speaks of inspiration or inspired madness, and God's portion or Grace, he speaks of them only in connexion with an explanation of how poets and prophets perform their proper function. These, however, have nothing to do with knowledge of Reality. According to Plato, the metaphysical world falls beyond the world of sense, and metaphysical realities are pure essences called Ideas or Forms. There is, however, one supreme Reality; that is the Form of the Good which embraces and at the same time transcends the Ideas. Each of the Ideas is a metaphysical being, and "not only their being known comes from the good, but their existence and being also come from it, though the good is not itself being but transcends even being in dignity and power."[2] What, then, according to Plato, is the nature and method of the knowledge of the Forms and the Form of the Good? In Plato's opinion, metaphysical knowledge is the peak of human knowledge and is essentially dialectic which proceeds by pure thought and pure concept without any sensuous aids,[3] passes from Form to Form till it arrives at the vision of the Good. Dialectic is based on the nature of reason and is, in fact, reason's free movement towards Reality. So, if there is thinking involved in dialectic, that is pure thinking and is strictly logical. Is it then that, according to Plato, the knowledge of the supreme Reality is attained through a concept or category? From all that Plato says in regard to the Form of the Good and the finale of dialectic it is obvious that, though dialectic involves thinking, yet dialectic ends in an immediate apprehension of Reality. Plato differently describes the Form of the Good. In one context he likens the Form of the Good to the sun of the visible world. In some others he characterizes the Good as "the brightest blaze of being"[4] and as "the most blissful sphere of being."[5] There Plato suggests that the Good is being as well as bliss —*Sat* as well as *Anandam*. The Good as pure being or as transcending being and as being bliss transcends the rational and the logical. And the knowledge of the Good, if it is knowledge at all, must be supra-rational. Plato, in effect, admits all this. In describing the state in which the Good is attained Plato employs terms that indicate

1 ·265.
2 *The Republic*, VI, 509.
3 *Ibid.*, 510.
4 *Ibid.*, VII, 526.
5 *Ibid.*, VII, 518.

that the knowledge of the Good is just a vision of it all. As he puts it, "This faculty and instrument must be wheeled round together with the whole soul away from that which is becoming, until it is able to look upon and to endure being and the bright blaze of being ; and that we declare to be the good."[1] Again he asserts. "All things have this tendency, we say, if they compel the soul to turn towards that region which contains that most blissful sphere of being which it is most necessary for the soul to see."[2] Moreover, for Plato reason or thought is not only analytic, but synthetic. To pure reason or thought he gives a characteristic which is generally taken to attach to intuition. "The power of seeing things as a whole," says he, "distinguishes the dialectician."[3] We can, therefore, conclude that the knowledge of the Supreme, i.e., the Form of the Good is just a vision, an immediate apprehension. The fact, however, remains that the vision comes through thinking. "It is true," says Dr. Lindsay, that he describes reality as vividly and immediately apprehended, but he is as eager to insist that we come to such immediate apprehension only by transcending the limitations of sense by the power of thought.[4]

1 *Ibid.*,
2 *Ibid*,, VII, 526.
3 *Ibid.*,VII, 537..
4 *Five Dialogues of Plato* (Everyman's Library Introduction, XIV).

NEWZEALAND POETRY

DILIP KUMAR SEN, M.A.

" A large land uplifted high "—that is how Tasman described New Zealand which he was the first to sight on December 13, 1642. Thirteen certainly proved unlucky. Before he could make a systematic study of the topography of the Islands, "floating in the wind-whipped blue,' he had a brush with the aboriginals and immediately set sail. After his hurried departure, the " secret tides " again flowed ceaselessly round the " treacherous beaches " and for a couple of centuries.

" A vast ocean laughter
Echoed unheard "

This placid tranquillity was disturbed in 1882 when from England came to New Zealand's shores—another distinguished visitor. This time he was a literary man—Anthony Trollope—the celebrated author of *Barchester Towers*. Enamoured of life in an English cathedral town, Trollope came here with his mind stuffed with tales of Maoris and Missionaries and not without some fear of the cannibals. But to his astonishment it seemed that he had found another Britain and out of a pious Victorian feeling he exclaimed that he had sailed right round the world but could not get away from England !

New Zealand is, undoubtedly, the most English of the British Dominions. She has been affectionately called the " New Antipodean England," the " brighter England " of the South," and people in England often pride on its " essential Englishness ". This morbid consciousness of England " loomed large in the imaginations of generations of New Zealanders—and the result has been now that the modern New Zealander is a spiritual alien. He is far removed from 'old, remembered England,' but has not been yet fully able to assimilate the indigenous culture of the country he inhabits. " He is waiting impatiently to be born, but would not leave the womb." He looks to an England he has never fully known as the centre of his mainly synthetic culture but his real life is rooted and flowers day by day in an exotic country.

The early settlers who came to New Zealand were not lured by any visions of Eldorado. They were mostly ordinary, matter-of-fact human beings. They were far too much engrossed with the practical preoccupations of life and had little inclination (and perhaps also time) for literary pursuits. A start in literature was however, made by a small band of homesick colonizers in the fifties of the last century—and, in its beginnings, it was essentially expatriate.

One of the early writers was later destined to become famous. He was Samuel Butler, the author of *The Way of All Flesh*. A sheep-farmer in New Zealand in the sixties of the last century, Butler completed his *Erewhon* here and had it serially published in the *Christchurch Press*, before it appeared in England in book form in 1872, "Much of its scenery and background is derived from the New Zealand Alpine country and the whole idea of the "upside down" world may well have been suggested by the novel conditions, social and physical, discovered by this sophisticated Cambridge undergraduate." [1]

William Pember Reeves is the most notable of the early New Zealand poets. He and his contemporaries comfortably regarded thsmselves as Englishmen on tour in New Zealand. They moved in two worlds—one was the world of their birth and the other was the country of their adoption—'this far-pitched hostile land on perilous seas.' As Pember Reeves himself says—

"Here am I rooted. Firm and fast
We men take root who face the blast,
When to the desert come,
We stand where none before have stood
And braving tempest, drought and flood
Fight nature for a home

* * * *

Yet that my heart to England cleaves
This garden tells with blooms and leaves
In old familiar throng....." (A Colonist in His Garden).

They were, as a New Zealand critic has beautifully remarked "English birds fluttering with uneasy song above the dark green thickets of an alien forest,"

[1] An Encyclopaedia of Literature, Vol. 2. Zoseph, T. Shipley (Editor) p. 705.

With the beginning of the twentieth century, poetry in New Zealand enters "the period of Sentimental twilight." The sensitive New Zealander was now faced with a problem—"the tension between his natural love for the country of his origin and these islands which his body inhabits but his spirit has not won became more and more acute. It was a position emotionally baffling. Homesick for a home they have never seen, they were moved by their surroundings neither to the wonder of discovery nor the rooted affections of a shared tradition. The result was that many a fine talent have to leave this ureal community which had lost its footings in history and could find none on its own ground. They sought some reality, some point from which thought could depart or imagination take flight. That was why Katherine Mansfield left. But she was disappointed and recalled in Europe her childhood in the country." [1]

It was thus a period of emotional bewilderment, coloured by cynicism and great insistence on the material aspects of life. The poets could no longer sigh and wistfully exclaim—"O! to be in England now, nor could they resolutely sing paeans of praise of New Zealand." In verse all through the first quarter of this century, there was a good deal of honest striving after indigenous effect, words like 'Kowhai' and "rata' and 'tui' being new toys: naive sentiments were decorated with some appreciation of sensuous effects, but nowhere appeared the immediacy and initiative to be looked for in a poem." [2]

Miss Eileen Duggan, the doyen of the poets of this period, is noted for her graceful lyricism and clean-cut language. Her verse has an emotional spirit which chafes at the silences and primal aloofness of the landscape but still she feels a longing to make a home for the soul in untrodden places. Like other New Zealand poets she has attempted to make a home for the imagination in New Zealand, but she is concerned more with the transplanting of spiritual symbols in a land lacking in a sustaining warmth of tradition than with physical dwellings.

Another poet of this period is J. R. Hervey. Recognitien came to him late in life when he was awarded in 1940 the two Centennial

[1] *A Book of New Zealand Verse* (1923-45) Edt. by Allen Curnow p. 22.
[2] *Op cit.* P. 24.
"The existentialist is a man of tortured consciousness who doubts existence and reason and consequently lives in a perpetual state of tension." Louis Harap, *Sartre and Existentialism, New Masses,* Dec. 31, 1946, p. 8,

Poetry Prizes. At once he received a magnificent ovation from the reading public who hailed him as New Zealand's most accomplished poet from his combination of "tradition and metaphysical intellectualism." Hervy has not been able to acclimatise himself fully in in a 'dumb world, dwarfed and destroyed.' To him the scroll of nature contains hideous hieroglyphs and

> 'Overnight the hills became
> Enemies, hooded and tall
> With a new authority, bleak
> From the conspiratorial midnight...."
>
> (*Change to Snow*)

The last fifteen years have brought to the literary forefront a group of young writers. A product of the lean depression years, these writers echo the disturbances—social, political and economic—that they had to face and show "a continuity of attitude." Well read in contemporary English and continental literature and naturally gifted with perception, many of them have a preference for communism" but that has barely touched their verse in any direct or dogmatic way." They grew to manhood with the expectation of a post-war prosperity but were suddenly confronted with misery and poverty. As a result of this fraud, they lost their composure, distrusted governmental regulations, disobeyed social sanctions and veered round to agnosticism.

Some of them show, unmistakably, existentiatistic tendencies, but if they are existentialists, they are existentialists with a difference. They are hopelessly down and out—and do not live in a "perpetual state of tension." They are, as R.A.K. Mason, one of their group, says, "the lesser stars"

> "We are they who are doomed to raise up no monuments to outlast brass; for even as quickly as our bodies' passing hence
>
> Our work shall pass
> Of us shall be no more memory left to any sense
> Than dew leaves upon grass
> There will not be even the least word of our eloquence
> No one will cry 'Alas,
>
> (*The Lesser Stars*)

They are a doomed generation, the offspring of a benighted era,

without any hope—and perhaps that is why to Mason overtures to love are "full of sound and fury, signifying nothing—"

> " Don't throw your arms around me in that way :
> I know that what you tell me is the truth—
> Yes, I suppose, I loved you in my youth
> .....Woman I cannot stay.
>
> (*Footnote to John II 4*)

New Zealand, the land of blighted hopes, for feit chances, *unfulfilled* passions is like a charnel house to him and his heart yearns for a more bracing climate:—

> "I'll escape
> These charnel-clutches and I'll shape
> fresh selves under other skies:
> And when there new ghosts arise
> I shall drag away once more
> from that dead-polluted shore". (*Fugue*)

To Mason, all values are thrown into doubt and he sees frustration, homelessness", "constant tension" all around him and perhaps that is the reason why he "thinks of death and decay with a frequency which might seem morbid in the poet of a young and vigorous people. It is true that death is a theme for all poets but in Mason's poems it recurs like a *leit motiv*" (M. H. Holcroft *The Waiting Hills*).

It is really refreshing to turn from Mason's funeral meditations to his "Flow at Full Moon, a really beautiful poem, where the new moon is deepened by a note of triumphant outflowing, as if some emotional experience had made a breach in the limiting walls, opening the view of a wider horizon" —

> "Your spirit flows out over all the land between
> Your spirit flows out as gentle and limpid as milk
> flows on down ridge and through valley as soft and serene
> As the light of the moon that shifts down through its light sieve of silk".
>
> (*Flow at Full Moon*)

Born in 1904, A.R.D. Fairburn is one of the most romarkable of this young group of poets. His first books of Verse *He Shall Not Rise* was published in 1930. In it he displayed an essentially lyric mood but he soon realised that lyricism is not for him and later ventured

to compass in verse the New Zealand he sees—and the world he sees from New Zealand."

He shares with some of his brother poets of New Zealand, the double impulse of love for and revulsion from his own country. Nature is to him" the stern antagonist from whom man wrests his bread". She is often malevolent, minister and diabolic. He feels ill at ease in the "titanic shadows of the earth," the "barbaric yawn of a young and wrinkled land." New Zealand is to him: "the remnant peaks of a lost continent,

> roof of an old world molten droppings
> from earth's bowels; gone cold;
> ribbed with rock, resisting the sea's corrosion
> for an age, and an age to come...."

(From *Dominion*)

The idea that the New Zealanders are interlopers on an indifferent or hostile scene finds expression in many poems. Commenting on this Allen Curnow says—"We are given to reflection, in a particular way, on the transience of our 'small fond human enclosures.' The houses we run up and pull down again in a generation, the smudges of smoke and strips of bitumen, give no sense of permanence; the scene wears its human paraphernalia very lightly, has not worn them long and will some day shrug them off."[1]

Walter D'Arcy Cresswell, hailing from the tranquil foothills of Canterbury almost strikes in some of his early poems a Wordsworthian adoration for nature—

> "..... I trace
> My life in thine, O Nature, and believe
> To be alone thy child is no disgrace
> Whose heart is not with Nature, him the voice
> Of the vain world and pass-word of the hour
> Misleads..'

(Lyttelton Harbour)

In an introdnction to his *Lyttelton Harbour* (published in 1936) he said—

"Nature admits the poet to an almost continual intimacy and for him. She has secret footpaths and recesses unknown to others",

[1] A book of New Zealand Verse, Ed. by A. Curnow, p. 52.

Another passage from the same context might be taken as a clear statement of his poetical *credo*—"Nature while she welcomes and rewards all those who flee from the mean and repressive conditions of modern life, will nevertheless not be a patron and protectress of men, save to Mankind as a whole; but those who seek her for themselves alone she returns with blessing may be but not without some displeasure, to share those major disorders and disabilities of Mankind from which they thought to escape. Or if here and there She allow one or two morbid recluses, as if from pity, they are soon as shrunken and unattractive shapes of themselves as if they had perished."

The sea which encircles New Zealand on all sides is a grand symbol to one of her poets, Charles Brasch. To Matthew Arnold bearing his exile from the enigmatic Marguerite, the sea was 'unplumb'd, salt and estranging' but to this modern New Zealander it is a natural limit, a reconciled antagonist—

"Only in the wash of time
Identifying as the sea
Isolates, can earth and man
Into understanding grow."

Again

"Speak for us, great sea,
Speak in the night, compelling
The frozen heart to hear
The memorial to forget
O speak, until your voice
Possess the night and bless
The separate and the fearful,
Under folded darkness
All the lost unite".

(*Great Sea*)

Brasch also feels that in order to make the land one's own, one must discover a rhythm, an intimacy with the natural, a meaning of the solitude which existed in these Lands "before our headlong time broke on these waters" :—

"The plains are nameless and the cities cry for meaning
The unproved heart still seeks a vein of speech
Beside the sprawling rivers, in the stunted township
By the pine windbreak where the hot wind bleeds".

(*The Silent Land*)

His Land and the People is more than anything else a warning that "the mountains and silent places of this country are still unknown to the New Zealanders; that they must remain aloof from, yet disturbingly close to, the New Zealand culture, until they have learned to include their physical suggestions in the framework of their lives. They are strangers in a land that demands adventures of the spirit."

(M. H. Holcraft, *The Waiting Hills*)

The depression caused, says E. H. McCormick, who lectures on English literature in Auckland University College, in his book *Letters and Art in New Zealand*, "a reorientation of outlook of major importance to our literature." There was a rebirth in New Zealand writing in the early thirties' and a number of young poets, and one or two older ones, in the knowledge of economic stress and frustration made a new discovery of their country." One of them is Denis Glover. Born in 1912, Glover published his first book of verse, *Thirteen Poems* in 1939. Some of the poems have been called "facile tributes to the proletariat. One may disagree with the adjective, but the fact remains that Glover feels for the "unremembered legion of labourers and thanks them for building roads which connect the distant parts of the country.

Disgusted with his countrymen, " mortgaged in bitterness, measured in sweated butterfat" Glover is often satiric and lashes furiously at the gross materialism of the depper New Zealander—

"Captain Sinclair fashioned a schooner
In a Peninsula harbour
That the daily produce, the great cheeses
Might the sooner repay his labour,
But he tempted too much the Pacific
And was drowned with his lad,
And the cheeses, the butter, the produce
Were nosed by the cod."

(*Captain Sinclair*).

For sheer verbal melody, Glover's *Threnody* is almost unmatched in the whole range of New Zealand poetry—

" In Plimmerton. in Plimmerton
The little penguins play

And one dead albatross was found
At Karehana Bay.

" In Plimmerton, in Plimmerton
The seabirds haunt the cave
And often in the summer time
The penguins ride the wave

In Plimmerton in Plimmerton
The penguins live, they say,
But one dead Albatross they found
At Karehana Bay."

(*Threnody*).

Allen Curnow, the most widely known of the younger poets, was born in 1911. His poetry is hailed as the best achievement of modern New Zealand creative art. "A naturally sensitive and perceptive poet," his heart is heavy with glooms in a land of settlers with never a soul at home. Some of his poems reveal the special difficulties of this poet who tries to make for himself a spiritual home amid the complex influences which come from the clash of European and native cultures—

" Not I, some child, born in a marvellous year,
Will learn the trick of standing upright here."
(Attitudes for a New Zealand poet.)

"To a certain extent," M. H. Holcroft remarks. "Curnow solved the problem of entering imaginatively into the stream of time which contain the filtered products of all cultures."

James K. Baxter who is now only 22, is one of "the young hopefuls." "His poems seem a new occurrence in New Zealand, strong in impulse and confident in invention, with qualitles of youth in verse which we have lacked; yet with a feeling after tradition and a frankly confessed debt to some older New Zealand poets."

He thus speaks of New Zealand—

" No dream, no enchantment chains this land;
Its ice and dripping forests know

One spell alone deeper than spell of snow;
The life that knows not life."

(*Prelude, New Zealand*)

She is something mysterious, something incomprehensible and stands Phoenix-like, wrapped in primeval mystery—

"Torrential rains
On man unmastered mountains flow; our valleys
Waken to thunder volleys
hail and velcano speak
(in pain—but never pain of man or man-mind stress
here strains).
Deathless, lifeless, plateau and peak. (*Ibid*).

A charge has been made against New Zealand poetry—it lacks spiritual depth. It is the poet's Art 'to give' (in Bacon's phrase) "some shadow of satisfaction to the mind of man in those points wherein the nature of things doth deny it.....submitting the shows of things to the desire of the mind." This the New Zealand poets seem to have missed. "They lack the qualities of imagination, poetic vision and spiritual sensitivity. A sharpened consciousness of the reality of the spirit of man by the community, or large sections of it. as well as by writers, a recognition of the primacy of the spiritual, with the inevitable modification of the predominating materialism, seem essential to provide a climate in which literary talent can develop." That is the malady as a New Zealand critic has viewed it—and that is the remedy which he suggests.[1]

Another charge against it is that there has not been any wholesome fusion of tradition. "The poet must be very conscious of the main current, which does not at all flow invariably through the most distinguished reputations. He must be aware that the mind of his own country—a mind which he learns in time to be much more important than his own private mind—is a mind which changes, and that this change is a development which abandons nothing *en route*, which does not superannuate either Shakespeare, or Homer, or the rockdrawing of the Magdalenian draughtsmen."[2] The New

[1] *Creative Writing in New Zealand*, J. C. Reid, 1946.
[2] *The Sacred Wood*, Essays in Poetry and Criticism by T. S. Eliot (Methuen, edition) P. 51.

Zealand artists have "superannuated" the native pelynesian culture—they have consistently drawn upon the traditions of English literature and painting and music and architecture—and have cut themselves aloof from the Polynesian traditions of life and letters. This repudiation has adversely affected literature and other creative arts. As creative artists the New Zealanders must have intimate habitual contact with them, "there must come an increasing sense of familiarity in the midst of that primeval strangeness which surrounds New Zealand,"—And they should try to weave them into the shapely pattern of the arts they are creating. As long as they fail to do so, literature will perhaps remain "a cross-section" of contemporary English literature and the poets will be like faint echoes on the remoter hills of English poesy."

JOURNALS OF THE FRONT

SANTOSH CHATTERJEE

By the time the Great War of 1914-18 finally ended quite a large number of strange and peculiar journals, known as Trench Journals,—and forming a distinctive class and type of journalism,—was on the list. These journals, exclusively meant for use by the soldiers of the respective countries and generally written and prepared by themselves, were issued separately at various sectors of war. Even the prisoners of war sometimes had their own journals running among the inmates of their own concentration camp. Besides, many existing newspaper organisations issued army editions, that were printed behind the fighting lines and circulated among the soldiers. Also co-operative efforts, sometimes under the guidance of and assistance from official quarters, made possible the publication of newspapers for soldiers.

During the period of the American Civil War in 1860-65 of all the peripatetic papers, published in South America, the *Memphis Appeal* had the most interesting history, "This newspaper, the mouth-piece of the Confederate Army, in general and for the army of Tennesse in particular, was forced time and time again to move its types, presses, etc., from place to place in order to keep in advance of the invading army." Among other moving newspapers of the south was the *Chattanooga Rebel*, which had to be suspended after some time. When the Union troops captured those cities in South America that had possessed their own newspapers, they generally used the printing presses for issuing their own army organs. Thus, the Unionist forces turned the newspaper, the *Register*, previously published at Macon in Missouri, into an army paper, called *The Union*. One of the best army organs belonging to the Unionist forces *The Weekly Junior Register*, was issued after the capture of Franklin in Louisiana. However, the *Kettle Drum*, a small official organ of the Pennsylvania regiment, was especially interesting among the army organs. The Confederate forces had also their own newspapers, like *Missouri Army Organ*, a four-page newspaper.

At one time during the Civil War the supply of paper became inadequate in the south. "Practically every paper at the strategic points was forced to reduce its size. Before entirely ceasing publica-

tion many newspapers availed themselves of such materials as common wrapping paper, writing paper and paper bags, few actually printed the news on the blank side of wall paper." Scarcity of paper gradually increased the subscription rates. The newspapers in the north did not suffer from such difficulties as prevailed in the south, nor did they have to undergo the same strange ordeals as the papers in the south. (*A History of American Journalism* by James Melville Lee).

In the Great War No. I, even before the end of 1915, a number of British trench journals appeared. In 1917 the Canadian War Records Office issued a free daily paper to all the units of the overseas Canadian military forces. " This was a small eight-page paper, published and printed in London." A tiny paper in Shetland island published single-sheet 'war specials' from time to time. The paper printed on the Atlantic and issued free to the passenger on board the ill-fated Lusitania (which was torpedoed on the 7th May, 1915) was called *The Cunard Daily Bulletin.* In some of the interment camps of the German prisoners periodicals came to be published by and for the internees. A newspaper curiosity on the German side was the publication by the inmates of a German interment depot at Stobs, in the south of Scotland, of a local journal, consisting of four pages and containing chiefly news of camp life.... It was called the *Stobsiade Zeitnng.*" (*Journalism*—Low Warren).

The *Tribune* of Chicago was the first American newspaper to publish in July, 1917, in spite of the then prevailing paper scarcity, a daily paper in Paris for use of the American soldiers. " As no young printers were available, most of the work was done by French women, who did not understand English. In spite of this handicap, editions were fairly free from typographical errors. As there are few y's and w's in French, the supply was soon exhausted and editorial writers and reporters were forced to use English words which did not have these letters in their spelling. While the paper had many features of its namesake in Chicago, it gave most of its space to news from America."

Arrangements were complete in September, 1917, for the publication of a soldier's weekly newspaper for every unit of the U. S. forces and for every National guard camp. " The paper to a certain extent was co-operative in that four of its pages were compiled and supplied by the central New York office. These four pages were then sent to the co-operating publisher in the local field. He added news of the local camp and finished printing

the sheet. Distribution was secured through Y.M.C.A. headquarters. Co-operation was secured from local papers because the soldiers' weekly did not carry advertising and was not sold and there could be no competition with other newspapers.

A romantically interesting illustration of the journals of the front was provided by *The Freeman's Journal* of Dublin, which during the last phase of the Irish rebellion, in the spring of 1916, when the Sinn Fein Republic was proclaimed and was also within a week accepted by the British Government issued on the 5th May, 1916, a special multiple edition, showing nine consecutive dates for on those dates the journal had been suppressed. Also its offices had been destroyed in the bombardment of the city. The cateline of that particular issue may be given as follows; *Vol. CXLXI, Dublin, April, 26, 27, 28, 29; May, 1, 2, 3, 4, & 5. 1916, Nos.* The Republican Government published an official organ, the *Irish War News,* of which only one number was really issued.

It was the Belgian papers that faced the onslaught of German invasion first. Many of the papers of that unfortunate country disappeared from circulation on account of scarcity of paper and want of printing facilities. Some were actually suppressed by the Germans; a few only remained with "a precarious existence under the vigorous supervision of the German military authorities." A limited number of journals, like some of the journals of Northern France, had left their homes in the continent and taken shelter in London on the eve of the war, just continued to exist at the time when war prevailed. "One ournal in particular, *Le Libre Belgique,* in spite of all vigilance of the Germans, maintained a secret system of publication in Brussels for a long time. An editorial note in one issue stated that the paper was written and printed in a motor-car." The French Press in general also fared no better days than the Belgian contemporaries. Before obstacles of censorship, restriction in circulation, lack of materials, loss of revenue from advertisements and scarcity of able and experienced journalists and other workers if "the glamour of the French Press was dimmed, a large number of miniature journals soon began to spring up in the trenches. (*Journclism*— Low Warren)

In March, 1945, it was reported that the Public Relations division of SHAEF, Southern Headquarters of the Allied Expeditionary Force, was making preparations to move on from Paris,

where it had first settled after the Allied reoccupation of France, to Germany. When France had been under the Nazis, as it was later known, most of the leftist papers had taken no part in the poisonous campaign of the enemy. After reoccupation of the country two new Press Ordinances were promulgated : *one*, banning for all time to come the use of those titles of papers which appeared at any time during the occupation by the Nazis ; and *two*, advocating legal action to be taken against preliberation papers, including *Le Petit Parisien*, which at one time had been the daily with the largest circulation in France, and the *Paris Soir*, an evening paper of the prewar days.

The underground nationalist papers of the various occupied countries may also be included among the journals of the front. It was not only in France but also in other liberated countries of Europe as C. J. Chancellor, General Manager of the *Reuters* said in the course of his lecture at the Czechoslovak Institute in London on the 22nd February, 1945 attempts were made just after reoccupation for discovering " a means of maintaining an independent financial basis for newspapers " thus avoiding " the risk of newspapers being subsidised by special interests with the resultant suppression or distortion of news."

In a news from Paris, dated the 27th January, 1946, the names of three English-language morning newspapers for use by men of the army were made known. They were *the Stars and the Stripes*, the *Herald Tribune* and the *Daily Mail*. (*Associated Press of America*) From a *Reuter's* account of the Russian journals as they existed in April, 1946, it may be gathered that the *Red Star* and the *Red Fleet* have been the two major dailies of the Russian Army and the Navy.

The South East Asia Command having opened up a 700-mile front during its second Burma campaign in January, 1944, the *SEAC*, the newspaper of the 14th Army,—which had for some time remained unknown to the outside world since the strategic retreat from Burma,—was first published in Calcutta and copies were flown and dropped by parachute to the forward troops. Soon after the surrender of Germany, Egypt was used as a transit centre for the Far Eastern war that followed. Gradually, the importance enjoyed by Egypt as a war base moved to India till at last all eyes were fixed on Calcutta.

At first the area that had to be supplied with the *SEAC* was the Arakan in Burma. Later, within the span of two years, and

particularly at the time when the journal was no longer published from Calcutta but was removed to Singapore, it was being daily distributed over Karachi, Ceylon, Java and Hong Kong. "Air drop was the regular method of distributing the *SEAC*. To do it the RAF Pilots of the Bengal Communications Flight flew over the jungle mountains in storm and darkness and through enemy fire. Once, by mistake they dropped the *SEAC* on the Japs in Fort White..Several of the newspaper planes were wrecked ; in one crash all the crew were killed." (From the editorial published in the last issue of the *SEAC* from Calcutta).

Side by side with the *SEAC*, the Army Daily, in Calcutta was published a pictorial weekly magazine by the South East Asia Command. It was called the *Phoenix*. The first number of this periodical came out in February, 1945, and its publication ceased after a year.

The third among the Important army journals, that were at one time being published from Calcutta, was the American *Yank*,— The Army Weekly. This journal had two main overseas editions, one for Europe, and another for China and India combined. All the pages of this journal, as printed and published in Calcutta, used to come from the U.S.A. by air in the shape of matrices, which were then locally printed. The duration of its life was about three years, and it ceased to be published in 1945.

Apart from the above army journals there were the American *Round Up*, the *Madras Information Bulletin* (a Government publication) and others. There were also the war-editions of the various newspapers and periodicals of Both British and American origin, some of which being printed in India. The local newspapers, particularly in English language, sought to add special features that would interest the foreign soldiers who had been in this country.

Besides the regular army journals and the special editions and features of the civilian journals, there appeared in Calcutta as well as at other army headquarters, where facilities for printing were easily available, a number of quaint journals, mostly written and published by the men of particular units for distribution mainly among themselves. One such journal in Calcutta was known as *Exposure*. As its name suggests, without, however, a grain of malice, it was the journal of a group of photographers attached to the reconnoitring unit of the Royal Air Force. It was typically

a trench journal with brilliant flashes of humour to be understood and enjoyed by civilians also.

Five days after the fall of Singapore in 1942 was published in that city a newspaper, entitled, *The Shonan Times*. *Shonan*, meaning Light of the South, was the name given by the Japanese to Singapore after their occupation of the city. Although this newspaper was meant for both the military and civil people, and cannot fairly be classed under the army journals, it was sponsored by the local Japanese military authorities and issued under their directions. The Japanese produced an English newspaper in Rangoon and called it *Greater Asia*,—one large sheet with an attractive getup. The paper was a subsidiary of the Japanese *Yomiuri Shimbun*. It had ceased to be published just a few weeks before the Japanese left Rangoon. (*Associated Press of India* report)

The Provisional Government of Free India, under the leadership of Subhas Chandra Bose, is reported to have run four important dailies throughout Burma and Malaya. They were the *Jai Hind*, the *Voice of India*, the *Swatantar Hind*, and the *Delhi Chalo*. The Indian National Army, attached to the Provisional Government, had its vernacular journal, called the *Purna Swaraj*, and an English counterpart, the *Azad Hind* published from Bangkok. In Rangoon during the Bose regime the Telegu paper, *Andhra Mitra*, the Tamil *Irrawaddy Patrika*, and the Hindi *Prachi Prakash* appeared under the names of the *Swatantra*, the *Hindusthan* and the *Azad Hind*. (*Associated Press of India* report).

At Bangkok after reoccupation the Allied Head-quarters published a news-sheet, called *The Evening News*. It was in December, 1945.

Throughout the Sino-Japanese war groups of editors and sub-editors were active behind the Japanese lines, producing the nationalist papers, like the *Yellow River Daily News* in Sanshi, the *People's Journal* in Shantung the *Defence Herald* in Middle Hopei and many others. Such journals were printed in every possible way, from moveable type to mimiograph. Before this war all periodicals flourished in the big cities, like Shanghai (with fifty newspapers) and Peiping (forty-four), and provincial journalism was utterly neglected. Heavy Japanese bombings directed on the important cities throughout the country revealed to the people their folly of centralisation. And, today a small coastal town of China possesses a number of newspapers and periodicals of its own. (The *World Review*—China Number).

SONGS OF VAISHNAVA MYSTICISM.

(ADAPTATIONS.)

LOTIKA GHOSE.

THE TRYST.

The persistent flute call of Krisna has entered into the heart of Radhika. In a trance she now moves towards the banks of the Jamuna. Krisna stands on the way, barring her path, as she proceeds to the sacred river to fill her pitcher with the waters of infinity. But before she can do so the tax must be paid, the tax of love. It is this tax which Krisna now demands. Through Krisna's chivalrous overtures we find the infinite courting his bliss to taste which he has taken dual form. The restlessness of earthly joy is stilled into an infinite sea of bliss at the first meeting. Krisna prophecies that the sacred land of Radhika's earthly sojourn will be a pilgrimage for all seekers of divine love. Then follow other meetings at first secret and veiled, then open and defiant. Scandal ensues, but this very scandal will be Radhika's crown of glory, the sweet essence and flavour of their love and union. Once more Krisna, prophetic, tells Radhika that through the ages, the rumour of their love will be a lighted halo, the very seal and mark of their divinity. Radhika now throws all discretion to the winds. The Infinite has triumphed over the finite and the purpose of Krisna's stay on earth is fulfilled. The Infinite has tasted his own bliss and known his own nature. Bliss has merged into infinity, but trials and sufferings must come before the final transformation, the ultimate union through Bhav Sammilan. These poems are also arranged in a duet, Radhika's and Krisna feelings being alternately portrayed as each gives expression to his or her feeling.

Radhika

As my pitcher to fill,
I went to the rill,
The enchanter stood on the way.

যাইতে জলে কদম্ব তলে
ছলিত গোপের নারী।

A flute in his hands,
How charming he stands,
Cloud-like in golden array.

He bars the way,
My foot-steps to stay,
He tries with admonishments due.

To hear I refuse,
With words profuse,
I argue 'tis anarchy true.

My mind a-ruffle,
We banter, we scuffle,
My maids are soon overcome.

Love is his tax,
The soul to relax,
He knows of arts the sum.

Krisna

A creeper trailing,
Foot-sore failing,
How tired and pale you seem.

Your drooping lip,
My heart-strings grip,
Your eyes full weary gleam.

In the sun-rays strong,
You have run so long,
Over-burdened with your load.

Though dusty your feet,
Yet sacred sweet,
My love your eternal road.

Oh! let me fan,
Your face so wan,
With cool breezes your body hearten.

You've grown so mute,
Like a broken flute,
Oh ! rest on my bosom your haven.

সোনার বরণখানি মলিন হইল তুমি
হেলিয়া পড়েছে লতা।

Radhika

With laughter gay,
Bright as day,
The maiden looked at her lover.

My desire is stilled,
My heart is filled,
Never on earth shall we sever,

In love's lake I swim,
In Eternity's rim,
Singing how sweet a psalm.

In joy profound,
My soul is drowned,
In a sea of bliss and calm.

In mines divine,
Love's gold I mine,
Till my senses are set a-blaze.

I've strayed how far,
Under love's star,
Divinely led amaze.

If now I part,
With how sad a heart,
'Tis only to mingle anew.

When with tears again,
In love insane,
My beloved's feet I'll dew.

Krisna

Never to part,
Come to my heart,
My bosom I'll split in twain.

There you'll lie,
The world defy,
In what joys we will mingle insane.

হাঁসি মুখে ধনী রাধা বিনোদিনী
চাহিয়া শ্যামের পানে।

আইস ধনী রাধা তুমি তনু আধা
অনন্ত ভাবিয়া ভাবে।

Your lotus feet,
How holy sweet,
The saints will bend to worship

In this land they'll stay
What heights assay,
Bliss eternal to sip.

Sacred its name,
A heavenly flame,
Love's temple for seekers divine.

In thoughts how deep,
Harvest they'll reap,
Pure gold from what soul-mine.

Your soul to win,
'Mid earthly din.
What arts have I not used.

Your heart to melt,
Your senses smelt,
Till one with you I'am fused.

Radhika's Tryst

With her eyes how tender,
With the soul's surrender,
The maiden goes to love's bower.

His name she spells,
On a rosary tells,
Soul-extacy still her dower,

Her soul a-whist
Her eyes a-mist
Tearful she cannot see.

An old crone smiles,
"Have you travelled these miles,
Your heart to give in fee.

"Your heart as tax,
The soul to relax,
The beloved stands on the way.

প্রেমে ঢল ঢল নয়ন কমল
প্রেমময়ী ধনী রাই।

"If you'll be wise,
Yourself a prize,
Fair maiden here with me stay,"

Dismay in her face,
She cannot retrace,
Her steps, for her whole soul urges,

To go to her lover,
Never to sever,
To drown in the bliss that purges,

So answer meet,
She makes how fleet,
To the crone she meets on the way,

"If the monarch bid
Can danger forbid
I cannot my footsteps delay."

Krisna

A star that guides,
That twinkles and hides,
In a moment I lose you dear.

A treasure how rich,
Without a hitch,
In my heart I find you sure.

Your tired feet,
Are hurt my sweet,
Oh! let me their pains allay.

Like a pale flower stooping,
Pitifully drooping,
Like a fairy you come how fay.

Like a lost star streaming,
Of what were you dreaming,
When you found in my bosom your home.

I will fan you dear,
As you sit how near,
Oh! never far from me roam.

তুমি যে আঁখির তারা
আঁখির নিমেষে কত শতবার
নিমেষে হইয়া হারা

Radhika

For what virtues dear,
The beloved comes here,
To meet me without delay.

Dark is the night,
The clouds a-blight,
Oh ! how could he find his way.

His fiery passion,
Arouses compassion,
As he stands so wet and cold.

In my eye a tear,
Braving all fear,
I meet him with joy untold.

When in soul tryst,
I, him kissed,
I knew not the clouds would lour.

I only wished,
On how sorely missed
The strength his arms could dower.

If calumny dark,
Should seal and mark,
My name, a lasting shame.

I shall wear it a crown,
And never frown,
My strength the beloved's name.

Krisna

If calumny dark,
Sets its mark,
Its seal upon your name.

An essence fine,
A halo divine,
Through the age's 't will be your fame.

My precious sweet,
For you I'll defeat,
The three worlds till they bow

সই কি আর বলিব তোরে
অনেক পুণ্য ফলে সে হেন বঁধুয়া
আসিয়া মিলিল ঘরে।

To you in worship,
Till the whole world sip,
The joy of our love I trow.

If I lose you dear,
Although so near,
A moment, how lost I feel.

To my heart I'll tie,
Your heart so nigh,
Lest a thief my jewel steal.

My gospel sweet,
At your dear feet,
In love I surrender complete.

An exile from heaven,
Your soul to leaven,
I come with devotion replete.

On earth my stay,
For you I'll delay,
For you alone am I come.

O maiden fair,
My only care,
Of virtues divine the sum.

Radhika

On this day auspicious,
For me propitious,
Quivering in love, I thrilled.

As I lay his captive,
My heart receptive,
With what rapture my soul was filled.

Fulfilled my desire,
My senses a-fire,
Towards him how sweet they surge.

A flaming star,
At heaven's bar,
My soul with his must merge.

শুন গো বড়াই মোর
আজু শুভ দিন হইল আমার
বঁধুয়া পাইনু কোড়

Oh! tell the world,
That I lie curled,
In the bosom of a god divine.

My homage to render,
My soul to surrender,
Eternally I pine.

Homeless still,
I roam at will,
On the banks of a river pure.

Above mortality,
The soul's reality,
In my heart a musical lure.

Krisna

My gift complete,
With love replete,
Fruitful with you my stay.

Earth to sift,
To divinity lift.
I came without delay.

Under a tree,
Your soul to fee,
I sat with patience untold.

A wanderer mad,
With heart how sad,
I sought your soul, my gold.

On my heart's lute,
Your name my flute,
I sang without surcease.

My loneliness left,
My soul I cleft,
In joy to grant men peace.

আজু দান মোর হইল সফল
পাইল তোমার সঙ্গ।

HARINDRANATH CHATTOPADHYAYA : A POET OF REVOLUTION

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Harindranath Chattopadhyay is a great name amongst Indian poets, writing in English. To my mind he is a poet of revolution. Before we consider his poetry to mark him out as a revolutionary poet, it is necessary to be acquainted with certain details of his life. In his case, as in the case of very great poets, life and poetry are inseparably connected with each other. T. S. Elliot has rightly described literature as an escape from personality. This escape from personality is in two senses, and in each sense this escape establishes a direct connexion between life and literature. Man cannot escape his personality at any moment, particularly when he is engaged in the work of creation, the work which is enabling him to be elevated to the rank of the great Creator, God. When he writes or draws a picture he does not forget his personality and what he does is just an impress of his personality. Then think of a person who is constantly worried. His work will have an indirect but more permanent connexion with his life. He tries to forget his worries, and while trying to forget his worries, he begins the work of his creation, as an escape from his worries. But even at this moment of forgetfulness his subconscious or unconscious self will assert itself. Apparently he is forgetting his personality but in every breath his personality is coming out or escaping. And so literature like all art is the expression of the personality of the writer. If the writer is asked to signify the value of his literature he will explain, "That is the best of me, that is what I have seen, felt and realised."

Rabindranath Tagore has observed :

'Bells are ringing in temples, in villages and populous towns to proclaim that the infinite is not a mere emptiness to man. This encroachment of man's personality has no limit, and even the markets and factories of the present age, even the schools where children of man are imprisoned and jails where are the criminals, will be mellowed with the touch of art, and lose their distinction of rigid discordance with life. For the one effort of man's personality is

to transform everything with which he has any concern into the human. And art is like the spread of vegetation, to show how far man has reclaimed the desert of his own.'

(*Personality* By Tagore, Page 29).

Just consider the encroachment of man's personality. Tagore of perennial poetry is referring to " What is Art ?" and talks of encroachment of man's personality in transforming everything he sees or experiences into the human. What an alchemy of art or personality ? The great and abiding passion of man is possession or transforming everything so as to pass into his posession. That is actually done or executed by an artist. That is how we see the connexion between life and literature. And such a literature, in which there is the reclamation of desert of life, making it a source of inspiration and unending delight, is bound to rouse the world from sleep. Such a literature is the first ray of the dawning sun of revolution.

Born on the 2nd of April, 1898, in Hyderabad, he is 49 and yet he has achieved an international name as a poet. I add : he is more than a poet. He is a playwright, a musician, an actor, a socialist and a rebel. He is a rebel both in thought and in action. I might not refer to his private or domestic life. It is said about him that he is a whimsical person. If you write to him, he won't care to acknowledge your letter. If you ask him to publish his unpublished work he will not publish it. If you ask him to give a lecture he will not do so. I am reminded of one thing which he did contrary to his habit. In 1928 he was invited by the Soviet Union to the anniversary celebrations of the Russian Revolution. He went there. He *did go* because of his revolutionary bent of mind. And little wonder his experiences of Russia have gone into the making of his poetry and his life, which has not been a smooth sailing. There is one queer thing about his stay in Cambridge. On the basis of his work " The perfume of Earth and the Magic Tree " he was allowed to work for his doctorate. But he never tried for it. He rejected an offer of a professorship of English in a college in Ceylon. The offer came despite his no academic qualifications. I have given these strange details as a preliminary to my thesis that we can have a revolutionary mind after strange events in life. From thse details one will gather that the poet has not enough of substance for a great man. But that is not the truth about Harindranath. He has shunned all spectacular things

to have that brilliance and strength of thought which should mark a mind, keen on transforming the world he sees around him into a world of his dreams, of joy and perfection, humanly possible.

Whenever I think of Harindranath I am reminded of a queer thing that happened in the life of our dreaming and idealistic Rabindranath Tagore. The *Visva-Vharati* Quarterly for August-October, 1945, offers to the general reader a poem of Tagore, rendered into English by Miss Marjorie Skyes. The poem is entitled "This Fate-Forged Bond", written in 1905, in the heat of the Anti-Partition Agitation in Bengal. The poet himself sang it through the streets of Calcutta, leading a huge procession. The poem reads :—

Shalt thou cut asunder this Fate-forged bond ?
Art thou indeed so mighty ?
Art thou so mighty ?

To break us and build, shall thy hand prevail ?
Art thou indeed so haughty ?
Art thou so haughty ?

Shalt thou for ever chain us back ?
Shalt thou for ever hold us down ?
Nay, so much strength you have not ?
Nay, that chain shall not hold ?
However your edicts bind,
Even in the weak is power.

However your greatness swells,
God over-rules.
When you have stuck down our strength,
You too shall surely die.
Grown heavy and overladen, your boat shall sink.

Although the poem was written as back as 1905, it is yet of a topical and prophetic interest. There is prophecy, it is certain, in the poem and only time will show its efficacy. There has been a decision in favour of partition, on an all-India basis. Lovers of Pakistan and its supporters, both in India and abroad, are rolling in joy. They don't pause, to think of future, which may be rich in the possibilities of misery and weakness. With that we are not concerned. Mark the theme of the poem. That is full of revolution. That brings us back to Harindranath. Poetry must be connected with current politics. Students of Wordsworth and Byron well

know how they were breathing revolution in their poems. It might not be strange about Byron, a revolutionary soul. But about Wordsworth, born for nature-appreciation, it is definitely strange. The same is true of Tagore and Harindranath. If one carefully reads this poem one will make a near approach to Harindranath's mind, who is pre-eminently a poet of revolution. In illustration of my thesis I will refer to two of his celebrated poems. Turn to his " Contraries ":—

I who am Maker of Beauty
Have thought it more or less
My strange celestial duty
To fashion ugliness :
For I move upon my endless
Travel through contraries
And would, indeed, be friendless
Rejecting either of these.

In these lines we are face to face with a thorough revolutionary. Usually poets think of stillness. Their main task is to give beauty by fashioning chaos into order. They want a sufficiency of sweetness and beauty for the lover of poems. Harindranath is an intellectual rebel. He will not sing of beauty. He must sing of ugliness, which is in abundance in the world. He will not think of friends. Let him remain friendless, without an anchor, except that of his revolutionary thoughts, which he will not exchange even for a throne. But remember he is friend neither of beauty nor of ugliness. Here one might suggest that he is keen on destruction. To some extent he is so keen. I admit and read these lines :—

My mystery ever encloses
Black nights with silver morns :
How could I have made the roses
If I hadn't conceived of thorns ?

These lines clearly indicate that he is both a destroyer and a constructive genius. His traffic with the world has made it abundantly plain that life is full of contraries. After sorrow we have happiness. When we have thorns we can think of roses. Of this aspect of life he sings. And that makes him a revolutionary, both in thought and in action. We are concerned with Harindranath as a revolutionary in thought. He continues :—

I, the Creator of Wonder,
Have thought it both wise and right

To marry the silence to thunder;
Grey shadow to virgin light :
Blue heaven to dark brown earth,
Extinction to all creation,
And death to every birth.

He has admitted that he is a creator of wonders. He is such a creator on the basis of his revolutionary urge. One will frankly admit that he has said nothing new in these lines of beauty and delicacy, born of contraries. But one will observe the force with which he has refashioned the old thing. This refashioning is itself "revolutionary". Of this fact we are increasingly aware as we progress through his poetry, a happy marriage of contraries—the simplicity of straight thought united with delicacy and beauty of divine poetry, which in turn is a synthesis of the universal and the topical.

And now to his calling poem entitled " A Call to Poets " :—

To the little one-stringed lyre
We must sing no longer,
For our throats are now on fire,
And our voice grows stronger :
Now shall our tones ring out combined.
New power in their ringing :
Poets ! We must leave behind
All the old selfish singing.

Are not these lines of supreme violence and revolution ? The poet has accepted the challenge of time and is trying to dislodge the old selfish singing. What is this old selfish singing ? Perhaps it refers to songs, sung in old times, songs that had no reference to current politics. The poet knows that poetry has to offer its delightful and magnificent fragrance at the altar of pure art or something, remote from current politics, and as such something permanent in significance. But he also knows that the present, all a tale of suffering and maladjustment, can be past history if poets take the pen in the service of the father-land.

One might think of Rabindranath Tagore singing :—

Leave this chanting and telling of beads :
Whom dost the worship in this dark corner
of a temple with doors
all shut ? Open thine
eyes and see thy God is not before thee !

Tagore aims at a revolution but he is very modest in his approach. He always thinks in terms of construction and so he refers to the importance of work. "Blessed are those who have found their work." That is his call. This work is of construction. But when you think of Harindranath you have to think of poets taking to active politics, thus helping in the emergence of a new Brave World of joy and comfort. And so he continues :—

Our feet shall learn to walk above
The ways of little passion
Out of another grief and love
Great music we shall fashion.
The grief of human hearts that break
The love of liberation :
Poet who sleep as yet awake,
Turn weapons of the nation.

The thesis of the poet is evident in the last line. Poets must be weapons of the nation, in her speedy and certain march towards freedom and independence. Harindranath has indicated two things. Selfishness must be given a decent burial. Then communal passions and violence must go, never to return.

Not that of it alone. He is thinking in a significant fashion. And there he is right. Coming of freedom is not enough. That has no certainty of being sustained. Great thinkers, poets are amongst them, have to prepare the nation to adjust itself to changed circumstances in the event of coming freedom. And so he refers to the power of songs :—

A song can be a mighty thing
And make the sword a coward !
When poets of the people sing
Triumph is redly-flowered.
From every breast that once was struck
With helpless moan and sorrow
A people's poet knows to pluck
The triumph of tomorrow.
A poet's singing is a flame,
No sword was forged better.
His songs of liberty can shame,
The tyrant's iron-fetter.

Harindranath Chattopadhyaya is a poet of such songs. Whenever he sings he has a vivid spectacle of coming freedom and re-

volution. And if he does not sing and merely does some translation work he fastens on revolutionary poets or poems. I have in mind his delicate rendering of a revolutionary poem "Boatman Boy" by Sochi Raut Roy of Orissa. That poem has for its background the ugly and blood-curdling incident—the shooting and bayonetting of Dhenkanal boatman on the 10th of October, 1938. In his note he states : "To be able to sing today of life and of the struggle that is on and the struggle to come ; to sing of want and human sorrow and of the hope dwelling in the hearts of the people of the world, is to be able to sing of true immortality. Such a singer, such an artist, such a poet makes history for man and a new religion, the religion whose only god and justly too, is every man, woman and child. . ." This he has said with reference to Sochi Raut Roy. Exactly the same I will say with reference to Harindranath Chattopadhyaya. He is definitely a poet of revolution. It is possible for critics to say that Harindranath Chattopadhyaya is not himself in the field of current politics, although he is preaching revolution consistently through his literary work. That is a just criticism, and I am not going to be a blind worshipper in order to put up a defence in his favour. Perhaps the poet is in the midst of a preparation. He wants to prepare himself and the country for giving a merited reception to the coming revolution !

Harindranath Chattopadhyaya's poetry has a sufficiency of violence and let us call him a *poet of revolution*. Not more than that.

Round the World

Far-Eastern Studies in the U.S.A.—

There is no part of the world in which an independent country can remain uninterested in modern times. But this interest would all the same vary according to the relative importance of places. The people of the United States did not take as great an interest in the affairs of the Far East before the War of 1941 as they began to take after its outbreak. After Pearl Harbour the people of America could not remain indifferent any longer to the history, traditions, languages and economic and political conditions of the peoples of this area. The conduct of the war required men with acquaintance with such languages and traditions. The progress of the war further stimulated the general interest of the American people in the affairs of those nations of the far East which were either their allies or their enemies in the struggle. Consequently Far-Eastern studies which were confined up till then only to a small limited circle acquired all on a sudden a wider appeal.

The February issue of the *Far Eastern Quarterly* which is published by the Cornell University Press contains a detailed paper on the subject. We are told that the Manchurian "incident" of 1931 and the outbreak of the Sino-Japanese conflict in 1937 increased American interest no doubt in China and Japan. But still the old indifference was only slightly sloughed off. In fact even after this stimulation of interest, "inelementary and secondary schools the Far East was almost entirely overlooked." Even n undergraduate courses in colleges and Universities Far East was given little importance as a subject of study. Some emphasis was however put upon it at the graduate level in some of the Universities so that a few scholars might secure their M.A. or. Ph.D. degrees by working on some Far-Eastern problems. The few American teachers who had specialised on Far-Eastern languages or history were still relegated to the fringe of academic life. They had not that prestige which scholars and teachers in other more recognised fields happened to enjoy. It should, of course, be pointed out for the sake of fairness that even before 1941 there were certain agencies and foundations, *e.g.*, American Council of Learned Societies, the Rockefeller Foundation, the Institutes of Pacific Relations, the Foreign Policy Association and the United States Office of Education, which were of the view "that knowledge of the Far East is essential to Americans both for its practical value in an interdependent world and for its intellectual worth as a part of a truly liberal education." But their

efforts became fruitful mostly after the outbreak of the Japanese war in 1941.

The outbreak of this war became indeed a great landmark in the growth of Far-Eastern studies in the U.S.A. "Overnight the few experts on the Far East who had been clinging to the fringes of American academic life became national assets. Audiences were eager to hear about Asia, conferences of specialists and laymen multiplied, and the academic world became edified by the spectacle of college administrators eager to inaugurate courses on the Far East." New associations and institutes sprang up for better and more systematic and detailed study of the Far East, and new books were published on different aspects of the subject. The lead thus given under stress of war has been maintained and even advanced after its conclusion. "The study of China and Japan is in a fair way to become fashionable, as the program of any American Women's club will show. · Elementary and high schools are more willing to find room in their crowded curricula for some attention to Eastern Asia and the crop of extension courses and summer institutes for public school teachers who want to learn something about the Far East promises to be large. At the college level, there is a comparative rush of students into courses about Asia and the Pacific." In fact "at present the American academic air is full of plans for the development of Far Eastern studies."

The basic purposes of the development of such studies are "(1) to contribute to the general liberal education of American students, (2) to prepare specialists for teaching, research, and the foreign service, and (3) to serve the needs of Americans who plan to go to Eastern Asia in business, industrial, or professional capacities, and who need a knowledge of the language and institutions of the area in which they plan to work."

Emperor and the People in Japan—

There was a long controversy among Japanese scholars in pre-war years regarding the position of the Emperor. Those who were liberal among them held the view that he was only an organ of the state. But this organ-theory was violently resisted by others who identified the state with the Emperor. The new Constitution has set at rest this controversy so far as the law is concerned. Sovereignty has been in so many words vested in the people and the Emperor has become only one of the many factors of the government of the country. But while in the domain of law the problem has been dealt with so unambiguously, in the mind of the people the Emperor's position appears to be what it was. They still regard him as something other than a mere organ of the state, whose functions and tenure of office will depend upon their sovereign will. The same journal which has been referred to in the preceding paragraph has some observations to make in this regard. "The blood relationship which

is purported to exist between the Emperor and the people may be a biological myth, but it is a spiritual reality. To the Japanese the Emperor is not an emperor in the secular political conception of the west, from which this term is taken. To the Japanese nation the Emperor is the Tenno, ruler, and high priest in one. Nor can the mere verbal renunciation to claims of divinity change this concept. Every Japanese, therefore, approaches the throne in awe and trepidation and views it with the reverence that is so characteristic of the Orient." Tradition dies hard and in view of this continuing attitude of the Japanese people towards their Emperor it may take long for them to develop a true conception of democracy which it is the first object of the new constitution to introduce in their country.

Animosity against people in power—

People who are acclaimed as heroes while they are only non-official leaders of opinion do not take long after their investment with the mantle of official responsibility and power to become the *bete noire* of many of their erstwhile admirers. History is replete with examples of one-time popular heroes becoming the most-hated men in their country. Ancient Athens could boast of no greater public man than Pericles. There are few men in history who had greater political stature than he. In intellectual eminence, in political sagacity, in grasp of local and inter-state affairs and in broad statesmanship there have been few equal to him in the twenty-three centuries which have elapsed since his death. But when in the early years of the Peloponnesian War events did not happen as they were desired by his fellow citizens, he was reviled by them as a common fellon. The responsibility for all the ills which they suffered was fastened on him.

Nor was President Washington treated better in the last phase of his tenure as the chief magistrate of the country, in the liberation and organisation of which he had the largest share. There were people who would not allow one waking moment of their life to pass without abusing the President. They forgot all the services which he had rendered to the country as the Commander-in-Chief of the national forces in the War Independence, as the President of the Constitutional Convention at Philadelphia and later as President of the Republic. They only remembered the matters in which they disagreed with him. The animosity with which these people pursued him was more virulent than we may imagine. It was one of the main reasons for his not acceding to the request of his friends to stand for the third time for election to the Presidency. Many of his revilers could not even conceal their jubilation at his retirement. Far from being sorry they heaved a sigh of relief.

In view of what is stated above it is not surprising to learn from D. W. Brogan's article in the Spectator that bitterness against President

Roosevelt also exceeded in many quarters in the U.S.A. the limits of decency. He says: "No one who visited America in his time can have failed to be shocked by the virulence, the meanness and the frankly pathological or treasonable character of the hatred felt and expressed by so many of the 'better elements'. The news of his death was received in some circles with a good deal more open rejoicing than was the news of the death of Hitler." But there is one solace. Posterity judges better.

Defence of Western Europe—

In March last the representatives of Britain, France, Belgium, the Netherlands and Luxemburgh met together and arrived at an arrangement under which it would be possible for them to help one another in defending their country against hostile forces either operating from without or consolidating within. This alliance was obviously the outcome of apprehension caused by the Communist coup in Czechoslovakia in February. The countries which have become party to the arrangement were afraid that the fate which had overtaken this erstwhile democrccy might overtake them as well if they were not fully prepared in time to meet the emergency. Communists were at work in every one of these countries though with varying strength. They might create a situation not dissimilar to that in Czechoslovakia. It might not be as easy for the U.S.S.R. to offer help to the Communist trouble-makers in these countries as it was to help the Czech Communists. But internal danger might by itself became serious unless there was a suitable machinery to check it in time. To this end we find that after the signing of the alliance there were staff talks in London and obviously necessary arrangements have been made after these talks to meet effectively the communist menace if and when it appears.

There are many people who are not satisfied with the defensive alliance thus arrived at. They would like in the first place to net in the Scandinavian countries into the pool. Secondly, they believe that the Communist threat from Eastern Europe has now become really so serious that it can be effectively met only by the establishment of a full-fledged federation of the countries in Western Europe. An alliance will be too loose a structure to meet the situation. A common central government for the Western democracies, commanding economic and military resources of all of them by its own right, will alone be an appropriate reply to expanding Communism. A conference was also held recently on a non-official basis at the Hague for the exchange of ideas in this regard. The high priest of the conference was, of course, Winston Churchill who as British Premier in 1940 had offered the French people a common Anglo-French Government. We cannot say that this conference has advanced the cause of West-European federation very much. In fact, a mere common danger is not

enough to stimulate an idea of a federal union among countries not only racially and linguistically so divergent but imbued for long with traditions of independent sovereign governments of their own. Besides, so far as Britain is concerned there is the problem of the Dominons overseas. Would they also be included in the federation along with Britain ? Britain's strength today lies considerably in these Dominions. Her interest also is divided accordingly between Europe and these overseas regions. In view of these difficulties, even a person like Lord Vansittart has written in the Spectator to say that the talk about such a federation is premature.

Two Great American Republicans—

In a previous issue we discussed the chances of some Republican aspirants for being adopted as the Party candidate for the Presidential elections in November. We referred in that paragraph also to Taft and Vandenberg. A few words about them may not be inappropriate here. When we refer to Taft, we cannot dissociate him from the family to which he belongs. In this regard he belongs to that English political tradition which is fast disappearing even in Britain. This country had been for several centuries administered by a number of great families. This number had of course never been constant and all the families had not been uniformly influential throughout. Some new families again had been included in the coterie from time to time. But still in England even today there are names in the list of politicians, which have been famous for centuries. Cecils, Russells, Churchills are the names which have adorned the pages of English history for generations. In the United States, traditions have been more democratic as they are now tending to be in Britain as well. The family of Adams was one of the few exceptions to this rule in the last century. Possibly it was the only family which could claim two representatives (father and son) in the Presidency. Besides, politically it remained important throughout the nineteenth century and its influence cannot be said to be extinct even today. The family of Henry Cabot Lodge is another in which political influence has been handed down to the third generation. The La Follettes of Wisconsin are still another illustration in this regard. In their case of course the third generation is not yet ripe for a political career. But the first Robert La Follette and his two distinguished sons have already created a tradition.

Robert Alphonso Taft's grandfather was not only a member of President Grant's Cabinet but was also American Minister to some European countries. His father W. H. Taft rose higher, rung after rung, in political life. Governor-General of the Philippines and member of Thoedore Roosevelt's Cabinet, he became his successor to the Presidency. He was there for only one term yielding place to Woodrow Wilson in the election of November, 1912. But later he was honoured with the important position of Chief Justice of the American Supreme Court. In this his career was

unique. He was the only American who had occupied both the Presidency and the Chief Justiceship. Charle Huges had possibly the chance of being the second such fortunate man. But it was foiled by his defeat in the Presidential election of 1916. A distinguished student of Yale and Harvard, Robert Taft is a partner in a law firm, his colleague in this concern being his brother. After winning many political prizes in his own state including the speakership of the house, he ran for United States Senatorship in 1938 and was easily elected. He has been there ever since. A man of great capacity and considerable industry, he is on the right side of the Republican Party. It is not, however, unlikely that this extreme conservatism may cost him his nomination as the Presidential candidate.

Arthur Vandenberg has not declared himself a candidate at the time of writing for Republican nomination. But he is too outstanding a man to be ignored. He is not only the President Pro. Temdore of the Senate today but is also the Chairman of the important Foreign Affairs Committee of that body. Born in 1884 of impoverished parents in the state of Michigan, he had to struggle hard to come up to the position he now occupies in the political world. First returned to the Senate in 1928 he has retained his seat since then and has therefore a very long experience of high politics in the U.S.A. At one time he was regarded as a notorious isolationist. But he has grown enormously since then. This was due as much to his own adjustability to the requirements of the time as also to Roosevelt's skill as a statesman. The latter did not make the mistake which was the undoing of Woodrow Wilson. Wilson ignored the Republican Senators although they were in a position to mar any arrangement he might make at Paris. Actually they refused to ratify the Versailles Treaty and thereby made impossible for the U.S.A. to become a member of the League of Nations. But Roosevelt associated the Republican leaders with any arrangement he would like to make both in regard to the United Nations Organisation which he had so much at heart and in regard to treaties with European countries which he was to negotiate. Vandenberg was one of the delegates selected by Roosevelt for Sanfrancisco Conference where the United Nations Charter was to be fashioned. He was also sent to London in 1946 as a delegate to the first meeting of this organisation. The fact that he was one of the signatories to the U. N. Charter must have tickled his vanity as his association with the leading delegates of other countries to the Conference must have inevitably widened his outlook and sloughed off considerably his isolationism. In any event there is no gainsaying the fact that his is one of the most outstanding political careers in the U.S.A. and it will not do any body any harm if this career is capped now by election to the presidency. But his age may be regarded as a handicap. Besides, too well known a man is not unoften kept at arm's length by Party manipulators.

Reviews and Notices of Books

Bhagavad Gita and Modern Life.—By K. M. Munshi. Published by Bharatiya Vidya Bhavan, Chowpatty Road, Bombay 7.

Mr. Munshi, the well-known Gujrati savant has attempted to bring out a clear conception of Hindu civilisation under the garb of an interpretation of the Gita. His powerful defence of the Caste system, his exhortation to attain perfection through purification of the soul, his analytical treatment of Hindu society have thrown a flood of light on these subjects. Any modern scholar who wants to find a possible solution in the present economy-political tangle will do well to read this book with great care and to judge for himself the validity of the proofs which Mr. Munshi has marshalled to support his view-point. The method of criticism generally utilised to cry down the Indian structure of society which withstood the onslaught of the Huns, the Sakas and the Turks, requires re-examination. Mr. Munshi gives us an idea how such changes as are deemed necessary should be brought about so as to vitalise a race which contains within itself the seeds of perfection and of the happiness, undoubtedly the desired goal of mankind irrespective of caste and creed. To consider this valuable work as merely a commentary on the Gita would be doing injustice to it. It is rather a thesis as to how to salvage our Indian society out of the stupor and the frustration to which its disintegration is due.

The Question: Whither India.—By Diwan Bahadur M.A.F. Coelho. Published by Thacker & Co., Limited, Bombay. Price Rs. 5-12-0.

A city magistrate, Mr. Coelho has the opportunity to study the question of attaining Indian unity from the view-point of law and order. We quite appreciate the arguments he places before the thinking public for consideration. India, in 1761, fought for unity, under different religions and cultures. The third battle of Panipat left the issue undecided. Though the victors were Muslims, the Hindus were too resourceful to be buried in oblivion. The task of unification of India was undertaken by English merchants at first, then by the English Government, who, being marine people, guarded its coasts and succeeded in guarding the frontiers of the country. The Civil Service, the Indian Army under English leadership, the English system of criminal laws and the English system of banking and currency together with the spread of English language as the common medium of expression among the educated, created a sense of oneness in the mind of the Indian people who gradually

forgot that their moorings in nationality lay in religious unity. The industrial drive of the present century resulted in economic differences which the leaders as well as the last Government failed to get over and so the theory of two nations of the Karl Marx school got a religious covering in India, and produced two nations—the Hindus and the Muslims. Mr. Coelho, as if with prophetic vision, had the full analysis in his mind and he submits this in the pages of the book as a guide to politicians to help them create a new order out of present day devastation and havoc.

J. N. MITRA.

The Hour of Decision.—By Principal Gurmukh Nihal Singh. Published by S. Chand and Co., Delhi-Lahore. Price Re. 1.

The pamphlet sets before the public a clear analysis of facts and discusses the problem of Pakistan from a historical point of view. For the future historian of India, it contains material which will enable him to pronounce his verdict as to whether the division of the country at a time when the most pressing problem was to grow more food, to remove the grinding poverty of the mass and to provide food for them, was wise or not.

India's Hindu-Muslim Question.—By Beni Prosad. Published by George Allen and Unwin, Ltd., London. Price 6 Shillings.

Professor Beni Prosad of Allahabad University devoted himself heart and soul to tackling the knotty problem of Hindu-Muslim unity. The book under review is the fruit of long and serious study. It will long remain a source of information to our public men who want to slove the problem. Besides being a clear diagnosis, it attempts in the concluding chapters to arrive at a clear background to rear up the structure of Hindu-Muslim unity.

Light upto a Cell.—By Jagat Narain Lall, M.A., LL.B., M.L.A. Published by Hind Kitabs Limited, Bombay. Price Rs. 2-8-0.

To meet the unknown, the Indian Philosopher of ancient time, retired into the jungle to practise mental equilibrium. Mr. Jagat Narain, the well known national leader of Bihar, jots down in the pages of this book his experience in a cell, where he had definite communion with the unknown.

Battle for Health.—By F. E. James. Published by M. B. B. Padma Publications Limited for Tata Sons Limited (Tata Studies in Current Affairs), Bombay. Price Re. 1.

In the course of 91 pages, some very important and valuable information has been packed into this book. It will be a store-house of informa-

tions to all publicists, statesmen and doctors who want to study seriously the health problem of India. Its importance cannot be over-exaggerated.

Food Grains.—(Things Around Us Series). Published by the Lotus Trust Bombay. Price Re. 1.

In these days of food crisis, the book will prove a valuable asset to all public men who are now engaged in ascertaining how to improve the food situation of the country which is becoming critical with the increase in population and the deteriorating capacity of the country to cope with the situation. Scientific study of the question is specially welcome when we are facing semi-starvation. We have had nothing but thanks for the publishers and the author.

Cocoanuts.—(100 Books Scheme). Published by the Lotus Trust, Bombay. Price Re. 1.

The cocoanut is wealth to South Indian people and to the Ceylonese. The book under review contains detailed information on this commercial crop, the importance of which is daily increasing as raw material for soap, as food in place of ghee, and as a lubricant. Any one interested in this nut would do well to study it and we are sure that it will be a source of valuable information to him.

"PEREGRINE PICKLE"

Ourselves

Late Professor Praphulla Chandra Ghosh

At a meeting of the Senate held on 15th of this month, the Vice-Chancellor referred in appropriate terms to the death of Professor Praphulla Chandra Ghosh. A distinguished alumnus of the University, he at first joined the Provincial Civil Service. But his thirst for learning and teaching could not be satisfied in executive work. Early in his career he resumed to academic life as a Professor in the Presidency College. The Post-Graduate Department also profited considerably by his energy and ability as a teacher of English Literature. For some time he was also a member of the Senate and the Syndicate of the University. As a benefactor also he will be remembered in the University. He made a donation in his father's name of Rs. 30,000 for the purpose of translation into Bengali of standard works in Sanskrit and Pali. His wife further made a gift to the University of 5,500 books which the late Professor had collected in his personal library. It was sad and tragic that the distinguished work which he had been doing for a quarter of a century was cut short by a malady which proved incurable. His death has left a void in the academic life of the province which it will be difficult to fill in the next few years. We offer our condolences to the members of the bereaved family.

* * * *

Late Abinas Chandra Guha

At the same meeting of the Senate the Vice-Chancellor spoke feelingly of the loss which the world of law and scholarship has sustained by the death of Mr. Abinas Chandra Guha. Born in 1875 Mr. Guha was enrolled after a distinguished career at the University as an Advocate of the High Court. For over 20 years he was also a Professor in the University Law College, where he commanded great respect for his scholarship and pleasing personality. At the High Court also he was noted for his legal acumen and forensic ability and rose to be the President of the Bar Association.

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University Representation on the Managing Committee of the Bengal Textile Institute

Mr. Justice Ramaprasad Mookerjee has been nominated by the University as its representative on the Managing Committee of the Bengal Textile Institute, Serampore.

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D. O. M. S. in R. G. Kar College

The University has recognised the R. G. Kar College at Belgachia as competent to train candidates for the Diploma Examination in Ophthalmic Medicine and Surgery with permission to present candidates for the examination from 1949.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Notice R 16, dated 14.6.48.

It is hereby notified for information of the public that the following changes in Chap. XI of the Regulations relating to the constitution of the Board of Higher Studies in Radio-Physics and Electronics have been sanctioned by Government.

At the end of Section 17, the following be added—

Provided also that the Board of Higher Studies in Radio-Physics and Electronomics shall be constituted as follows :—

(1) Chairman of the Boards of Higher Studies in Pure Physics and Applied Physics, *ex-officio*.

(2) University Teachers in Radio-Physics and Electronomics.

(3) Three persons selected by the Council from amongst its members.

(4) Three Technical experts to be co-opted by the Board of Higher Studies in Radio-Physics and Electronics.

Senate House, Calcutta
The 14th June, 1948

S C. Ghosh
Registrar (Offg.)

THE
CALCUTTA REVIEW

JUNE, 1948

THE MILIEU OF COMTE AND RENAN IN THE POETRY OF NABIN SEN

Miss Indira Sarkar, M.A.
Cité Universitaire, Paris

Comtism and Renanism as New World-Forces

While contacting the religious ideas of great Bengali literary men of the fourth quarter of the nineteenth century one is easily reminded of André Gide's opinion about his French contemporaries as being essentially rationalists, freethinkers and modernists.

In an article of *La Nouvelle Revue Française* (June, 1910) André Gide says : " Having the misfortune of not being able to ' believe,' Barrès, Lemaitre and Maurras cherished the dream or regret for a Catholicism which would not exclude ' free thought ' from itself, a Catholicism which would render ' modernism ' impossible by anticipating all modernisms, a Catholicism from which Renan would not have had to get out,—from which again neither Erasmus nor Rabelais nor Montaigne would have had to get out, a Catholicism from which they themselves would not get out."

We understand that Barrès, Lemaitre and Maurras were not Catholics in the Church sense. They considered themselves to be Catholics and Christians in their own way. They were modernists in religion and naturally could not afford to remain members of the Church. We may include Gide himself in the same group.

The Hinduism of Bengali authors like Bankim Chatterji, Hem Banerji, Nabin Sen, Akshay Sarkar, Vivekananda and so forth was more or less similar to the free thought and rationalism of French

authors. They were Hindus in their own way and were therefore uncompromising critics of the traditional Hindu faith. None of them were conventional and orthodox Hindus. Virtually they were Hindus, if at all, in name only.

It so happens that the free-thoughtism, modernism and rationalism of these great Bengali literary men of 1875-1900 were nurtured to a very considerable extent on the ideas of two Frenchmen. One was Auguste Comte (1798-1857) and the other Ernest Renan (1823-92). Comtism and Renanism were world-forces in religion, philosophy and sociology during the second half of the nineteenth century.

Comtism was devoured with enthusiasm and accepted as a gospel in India in the French original as well as in the work of John Stuart Mill entitled *Comte and Positivism* (1865). The Comtist religion of humanity and social service which to a certain extent replaced Catholicism in Europe was propagated in Bengal by enthusiasts like Justice Dwarka Mitra, Jogen Ghosh the litterateur, Bankim Chatterji and others. They appraised this religion of humanity, positivism and social service as equivalent to Hinduism and substitute for it. Indeed, Bankim interpreted or reinterpreted Hinduism in such a manner as to render it independent of gods and rituals. The religious ideas adumbrated in his monthly journal *Banga-darshan* (The Philosophy of Bengal, established 1872), patriotic novel (*Ananda-Matha*, the Abbey of Bliss, 1882), which contains the national anthem *Bande Mataram* (Hail Motherland), *Dharma-jignasa* (Inquiry into Religion, 1884), published in Akshay Sarkar's monthly *Nava-jivan* (New Life), *Krishna-Charitra* (Life of Krishna, 1886) and *Dharma-tattva* (Theory of Religion, 1888) had hardly anything of traditional Hindu faith in them. They were open declarations and paraphrases of the anti-theocratic, humanitarian and social service religion of Comte. Krishna, the traditional mythico-religious figure of the ancient Sanskrit *Mahabharata* and the medieval Bengali *Vaishnava* poetry, was transformed by Bankim into the Comtist servant of humanity and social reformer, one of the supermen of history.

In Nabin Sen, likewise, we find a transfiguration of the legendary and semi-historical personality of the Hindu tradition into a nationalist hero, a diplomat and statesman, a social reformer, and an architect of modern religion. And the new religion propagated by Krishna in Nabin Sen's epic trilogy (*Raivatak*, 1886, *Kurukshetra*, 1893, and *Prabhas*, 1896) was none other than the cult of philanthropy, social service, and worship of humanity. The Krishna of Nabin's poetical works was identical with the Krishna of Bankim's essays, and both

were supermen as embodiments of Comte's humanism, positivism and social service. The *milieu* of Comtist positivism furnished the common moral, spiritual and intellectual background of the prose works of Bankim and the poetical works of Nabin. It is well known, besides, that Bankim (1838-94) and Nabin (1847-1909) were on intimate social and epistolary terms. The social service enthusiasm of Vivekananda (1863-1902) which took shape later in his *Daridra-Narayan* (God as the Poor) cult is also to be ideologically linked up to a certain extent with the Bankim-Nabin reinterpretation of religion and spirituality on Comtist lines.

Comte furnished the concrete pattern of religious reconstruction emphasising the humanistic and social aspects. From Renan the Bengali intelligentsia like the world-intellectuals of the last quarter of the nineteenth century derived the general methodology of intellectual reconstruction. It was through his writings, anthropological and historical as they were, that the logic of religious relativity, the key to evolution of the religious spirit, and the reason for accepting new forms and modes in religious life became the most fundamental world-commodities in the academic, scientific and cultural sphere both in East and West. Renan's *La Vie de Jesus* (Life of Jesus) was a universal text-book for intellectuals in India as elsewhere and served to equip mankind with the demand for a rational religion "such as would render modernism impossible by anticipating all modernisms." The rationalism and modernism of Nabin *vis-à-vis* Hinduism possess therefore a basic affinity with the ideologies of Renan regarding Christianity.

Rationalism

Sen was an exponent of the cult of reason. His *Raivatak* (1886) Canto I formulated science against superstition in no mistakable terms. In the declarations of Krishna to Arjun we have the manifesto of a Descartes, Mill or Huxley, so to say, in favour of antitheocratic naturalism. One of his observations is thus worded (lines 39-49):

"The nature of the world is unknowable;
Play of end and endless the eternal fact.
This play creates, maintains, annihilates.
What mystery! From small, smaller, smallest
Big up to the great solar universe,
This ocean vast, that huge mass of clouds,
All are involved in this play, everything
Is moved by one great unthinkable force."

Sen's conception of this *shakti* (force) was not a commonplace. Krishna asserts (*Ibid*, lines 53-54) :

" All-pervasive, all-powerful this force,
This force is Nature, and this force is God."

In Sen's analysis of the universe the divinity was reduced to Nature or Natural Force. With such a nature-cult or force-cult it was not possible for him to tolerate the worship of material objects, which were subject to the direction of the Great Force. The sun, for instance, was but a slave of natural force moving blindly according to Nature's ' unknowable ' and ' unthinkable ' control.

Hence the ire of Krishna against orthodox followers of Hindu religious practices. Says he to Arjun (*Ibid*, lines 180-86) :

" Alas, blind worshippers, when such great force
Is ever present before one's own eyes
How can one worship that blind Sun, senseless,
Devoid of free will and subject to law ?
Whose rise and setting and travels in the sky
Are bound by rules inviolable ? Can man,
Heroic and conscious, adore such Sun ?"

Krishna, as conceived by Sen, is therefore a heretic and rebel against the *status quo* of religion. The protagonist of the established practices and institutions, Sage Durbasha, the Terrible, therefore condemns Krishna as *papi, vidharmi, nastik* (sinner, antireligious, atheist).

The Bastille of tradition, conservatism and orthodoxy in religion is embodied in Sen's Durbasha. It is the spirit of revolt against the ancient regime that his Krishna personifies. Krishna, the scientific thinker and the rationalist, reduces the prevailing Hinduism to absurdity in the following statement (*Ibid*, lines 190-95) :

" Like that sand mass moved by waves of the sea
The sun is being driven across the endless sky,
Subject to selfsame law and made same way
Are both : both are blind and devoid of sense ;
Unknowable are both : then worshipping
The sun why not worship the small sand dust ?"

In Sen's presentation Krishna attached the greatest importance to *chetana*, i.e., sense, consciousness, thought. This is the real eye which sees and discriminates. His man is glorious, something different from material objects because these latter are *andha*, blind, and sense-

less or thoughtless. Descartes's *Cogito ergo sum* (I think, therefore I am) seems almost to be versified in Sen's following lines (*Ibid*, lines 197-203) :

> " Man is endowed with sense, conscience, freedom
> Superior to that insensate Sun.
> The highest creation is man whose mind
> Bears shades of that endless intelligence
> Which creates and directs this universe.
> Can he leave that endless knowledge and force ?
> Why should he worship blind and senseless sun ?"

This Cartesianism or rationalism of Krishna was a great contribution of Sen to modern Bengali culture. His affinities with Renan in the interpretation of Christianity are obvious.

While visiting Mandar Hill in the District of Bhagalpur in 1883 Sen makes the following observations in *Amar Jivan* (My Life) Vol. III (1910) : " The Hill was a black stone like the hills of the Bihar sub-division. I recall having seen surrounding it a snake-like form carved in an ugly manner. According to the stories in the *Puranas* the gods utilized Vasuki as a rope and churned the ocean with Mandar Hill as the churning rod. It is out of this churning that they succeeded in recovering nectar, the moon, Lakshmi, the goddess of wealth, Dhanvantari the patron-saint of physicians, Uchchaisrava horse, and so forth."

Sen was sceptical enough to reject the legend of the *Puranas* as a worth while story. So he offered the following interpretation. " Perhaps once upon a time this hill was surrounded by the sea. The hill was likely to obstruct the currents of the sea and buffet its waves. May be, it was then a colony of snakes. In course of time the sea may have receded from the area. The sediments have formed fertile soils. The water courses of the region are now nectarine and wealth is the output of crops. Perhaps one of the ruling families claimed descent, like so many others, from the moon. The state was likely to have been famous for physicians and horses."

In the 80's of the nineteenth century Jains and Buddhists were still treated as somewhat anti-Hindu and socially discriminated against by Hindu masses. While in Bihar Sen was taking interest in Rajgriha and other places of Buddhist fame (1881). In one of the villages named Durgapur he was told of the presence of the image of Goddess Durga (Deity of orthodox Hindus) in charge of an orthodox Hindu priest. As he intended to visit the temple the priest for a long time

objected to his inspection on the ground that he had been visiting the holy places of Jains and Buddhists and was therefore a non-Hindu. Ultimately, however, he was admitted and found that the image was not that of Durga. It was the figure of Mayadevi, the mother of Buddha, with the child in her arm. The priest did not know that the hymn which he recited everyday was not the hymn for the invocation of Goddess Durga.

Sen's observations on this situation were as follows : " Do those persons who by their harangues on religion with which the meaningless epithet Hindu is attached try to make the Himalaya quake know that all the gods and goddesses of their holy places,—Goddess Vindhyavasini of Vindhyachal, Goddess Sarva-mangala of Gaya, Goddess Gayatri of Pushkar (near Ajmer), and Gods Jagannath and Balaram as well as Goddess Subhadra of Puri on the sea are virtually forged and that their worshippers are such ignoramuses as this one ?"

Such views he expressed about other places of Hindu pilgrimage also. He found the atmosphere entirely irreligious and unspiritual. The temple and rituals appeared dirty and unclean in his eyes. The priests and human surroundings were anything but intellectual and moral. His *Amar Jivan* Vol. III leaves no doubt that he was thoroughly disgusted with Hinduism as a conventional religious system.

In his sentiment and judgment it was ignorant ritualism and lifeless formalism. He was frank enough to openly condemn the superstitions that had encumbered and eclipsed the spiritual nucleus of Hindu faith. Altogether, he had in him the spirit of Voltaire (1694-1778) which was intolerant of bookish prayers and formal godlore. In spite of his pre-occupations with Krishna, *bhakti* (faith), *Gita* as the voice of God, and Chaitanya's religion of love he was a rationalist, pure and undefiled.

Like the dramas of Girish Ghosh (1884-1912) based on the *Puranas*, Sen's trilogy *Raivatak—Kurukshetra-Prabhas*, was one of the greatest embodiments of Hindu renaissance. It was a powerful instrument in the revival of Hinduism. But like Vivekananda he was an architect of Hinduism stripped of its superstitions and popular idolas and vitalized by living faith and dynamic activism. It was a neo-Hinduism which came out of the joint efforts of Vivekananda, Nabin, Bankim, Girish and others.

It is significant that it was while exhibiting his disgust with the prevailing folk-Hinduism in Bihar Sen was at work on his *opus majus*, the great trilogy, for the remaking of Hinduism and the reconstruction of India (*Amar Jivan*, Vol. III, p. 422). Renanism, rationalism or Vol-

tairianism was the spiritual *milieu* of his fundamental social philosophies as adumbrated in *Raivatak*, *Kurukshetra* and *Prabhas*.

Cattle-farming as Reformed Religion

The sacrifice of animals at the worship of Indra, the god of cloud, was forbidden and abolished by Krishna. In Canto VII (lines 451-455) of *Raivatak* his declaration is thus worded :

> " Whoever is Indra ? By Nature driven
> Clouds pour life-giving nectar-streams. The Sun,
> The moon, the stars by Nature driven move,
> And flows the wind ; one guide of Nature is
> Vishnu, Lord of the world, the universe
> Is following the Nature's laws."

According to Krishna one of the false gods was Indra. It was irrational to worship him.

Nature is the fundamental reality of the universe in Krishna's philosophy as expounded by Nabin. God is somewhat postulated to be just the conductor of Nature. The role of God in Nabin's system is virtually nil, almost identical with that in Descartes (1596-1650), who postulates God as the source from which the geometry of movements proceeds. In Cartesianism physics and mechanics,—the sciences of matter and the material world,—are virtually independent of the philosophy of God and the soul. Nabin has likewise hardly anything to do with God and the soul. He is a physicist in fundamentals. The mechanics of the solar system, astronomy, geology, meteorology and so forth leave no place in his scheme for theology. No touches of traditional Hindu mysticism affected his cosmology. Nor was he influenced by the spirituality and mysticism of French thinkers like Pascal (1623-62) or German *Meisters* like Eckehart and Boehme, although the thoughts of these European mystics were available in India during the second half of the nineteenth century.

Nabin abolished the susperstitious reverence relating to Indra (cloud-god), the Sun, the moon, and so forth. But he was not a negativist like Montaigne (1533-92), who did not have an answer to the question : *Que sais-je* ? (what do I know ?) Nabin was not a mere sceptic. He knew the answers to his questions. If Indra was not to be worshipped, who or what ought to be ?

Says he in the objective commonsense manner (*Ibid*, lines 456-459) :

" Rearing of cattle is our nature fine ;
The cow as Brahman, and Hill Govardhan
Are our adorables ; worship them, and do
Your duties own ; by worshipping the world
Adore the God in the world-form."

This natural religion of cowherds is described by Krishna realistically as follows (lines 460-464) :

" Give cows and buffaloes fresh and green grass :
Make offerings of food to Govardhan,
Distribute them among Brahmans and Chandals :
Adorn the cowherd boy, adorn the men
And women, and go out in carriages
With joys round Govardhan."

From the paraphernalia of rituals and sacrifices which had no bearings on daily life Nabin came down to the prosaic routine of animal husbandry and the joys of hard-working cattle-raisers. Krishna, the religious reformer, was created by Nabin to serve the nineteenth century Bengalis. It is a fact of Bengali agriculture that cattle-farming was hardly over attended to in a serious manner by the peasants and other classes of those days or later. Nabin's eyes were keen enough to see the defects and shortcomings in our every-day existence. It required powerful imagination and wonderful boldness to be able to declare scientific cattle-rearing as one of the great achievements of the hero of his trilogy. The religion of animal husbandry was then the greatest contribution of Krishna to the rationalization of religion. That improved cattle-farming can constitute a reformed religion it was possible for the revolutionary mentality of Nabin to conceive in his programme of social work. Even today it would be wise for Bengal, nay, all India, to adopt this programme of Nabin's in the schemes of national planning.

Humanism in Religion

In the chapter on Amritsar in Nabin's *Pravaser Patra* (Letters from Abroad, 1892) the following observations about the Sikhs are to be found : " Between the religion preached by Nanak and the religion of the *Gita* I find hardly any difference. The Sikhs do not observe the caste-system and they have no restrictions or taboos about food. I feel that Guru Nanak was the preacher of the *Gita* religion which had been lost. Nanak is the Krishna of the Sikhs, Ranjit Singh their Arjun, and ' Fight without passion ' (*Yuddhasva*

vigata-jvarah) their fundamental hymn. It is by cultivating this hymn and strengthening their action by the force of faith that they established with unsurpassed prowess the Sikh state in the heart of the Moghul Empire. And it is because of the strength of this hymn that the Sikhs have acquired immortal fame in Indian history."

In Sen's philosophy of religion all prophets, founders of faiths or saints were identical. Every one was but a manifestation of God. The doctrine of *avatara* (God in human form) was with him as with almost every Hindu an *idée fixe*.

In the prose preface to his poetical work entitled *Khristo* (Christ, 1890) Sen observed that there was no difference between Krishna's message (*Gita*, 4, 7-8) and that of Jesus (*Matthew*, 24, 7-27). In those statements there is nothing, said he, which implies that the *avatar* indicated by Krishna will be born in no other country but India or that the " son of God " announced by Jesus is to be born only in a Jewish land. " What the idea of Mohammad is on this point is not known. But perhaps he also never said anything which might suggest that it was only in Arabia that the messenger of God would appear."

Sen's catholicity could not therefore comprehend why the followers of each and every faith should not respect all these great men,—Krishna, Buddha, Christ, Mohammad, and Chaitanya,—as the *avataras* of God. " It is because of this one blunder of man generated by blindness and crudity of intelligence that the world is until today the theatre of religious animosities and hatreds." Hence the fundamental humanism of Sen, which was independent of and indifferent to races and regions.

In 1895 he concluded his Life of Buddha in verse entitled *Amitabha* thus :

" Thou camest
Once on the sacred Jamna banks ;
Have witnessed that life sweet and hard.
Thou camest again in Kapila town
At the holy feet of the Himalaya ;—
Have seen this life of submerged self,
Prince as great yogi ! Thou camest again
On Jordan banks as simple human child ;
Have seen that life of self in sacrifice.
In Arab's desert as the nectar's spring
Again thou camest, but 'tis not my luck

To see that action Thine. And camest Thou
Again on Ganges banks as saviour
Of fallen folks, and madest the stones wet
With tears of love."

Krishna, Buddha, Christ, Mohammad and Chaitanya were placed in this verse as but manifestations of the same Deity. This kind of religious unification, eclecticism, harmonizing or universalism has been becoming more and more firmly established among Hindu intellectuals. Today the leaders of the Ramakrishna Mission,—the followers of Vivekananda,—are to be mentioned among the most prominent of those who worship the prophets and saints of all races and regions without distinction. The religious catholicity and liberalism of Sen were integral parts of the spiritual stock of the Hindus.

Renanism and Relativity in Religion

Sen's apostrophe to Krishna, the embodiment of duty, renunciation, humanity, life and fellow-feeling reminds us of the prayer of Renan (1823-92) to Pallas Athene, the goddess of the ancient Athenians, written in 1865 while he was travelling in Greece. Finding himself on the Acropolis he was inspired to address this Greek goddess as " nobility, simple and fine beauty, deity whose cult signifies reason and wisdom, whose temple is the one eternal lesson of conscience and sincerity, goddess of order, and image of celestial beauty." The very origins of religious faith and spirituality seemed to appear before Renan's mortal eyes.

It is the spirit of this heathen or pagan goddess that Renan the Christian, devotee as he was of reason and science, discovered as the eternal foundation of all successive faiths. " Pallas Athene alone is young," says he, " she alone is pure. She alone is strong. She protects the cities. She is the warrior. She is the peace. She is the source of just constitutions. She is the teacher of the truth that all good comes out of the people." And so on. In Pallas Athene Renan found the Virgin, Victory, Law personified, Democracy, Divine worker, Mother of all industry, Protectrice of labour, Wisdom, Energy, Spark that illumines the fire of heroes and men of genius. Everything that was supposed to be the special merit of Christianity had already been anticipated in that heathen faith.

Such a liberal attitude was too humanistic and universal to be appreciated by Catholics and adherents of conventional Christianity. In his *Origines du Christianisme* (7 volumes 1870-83) Renan found

it impossible to accord absolute truth to Christianity and accept the conservative traditional views about Jesus and the Apostles. Christianity was reduced to one among many,—like, say, Judaism, Hellenism, in an evolutionary series. Nabin Sen was like Renan fundamentally a relativist in religious faith. Indeed, no Hindu who believes in the evolution of religious ideas and institutions as embodied in successive *avataras* can ever be an absolutist or fanatic in religion. Nabin, the worshipper simultaneously of Krishna, Buddha, Jesus, Mohammad and Chaitanya, was destroying orthodox Hinduism as much as Renan and Voltaire destroyed orthodox Christianity. The contributions of Nabin to the liberalisation of the Hindu mind and the expansion of the Bengali soul were of the same order as those of Descartes, Voltaire and Renan, to the emancipation of the Christian world. Reason was their common deity. All were relativists. All militated against rigidity and *status quo*. All advocated toleration.

Through English translations Voltaire's ideas of relativity, tolerance and progress, *e.g.*, those formulated in *Essai sur les moeurs* (1753-58), published about the time of Plassey, were floating in the Bengali (and Indian) atmosphere during the entire nineteenth century. In India as throughout the world the liberation of intelligence was consummated to a considerable extent on account of the infiltration of Voltaire's thought.

For modern times this emancipation of human intelligence among all races in the field of religion was the special achievement, it ought to be admitted, of Renan's numerous works. His *Etudes d'Histoire religieuse* (1857) have been no less effective than his works on Christianity in unsettling men's minds everywhere about the *idées fixes* in religious beliefs. Some of the latest victories of Renanism are to be found among the Muslims of Bengal. For instance, *buddhir mukti* (emancipation of intelligence) was the cult promulgated by Abdul Wadud during 1923-25 for his literary co-workers at Dacca. They have been functioning still and may to a certain extent be regarded as exponents of the faith of Nabin Sen as adumbrated during the 80's of the nineteenth century.

The Religion of Humanity

Canto XII of *Kurukshetra* (1893) deals with the theory of happiness. There we find Krishna narrating to Preceptor Vyasa a song like the following which he used to hear as a child (lines 21-24):

> "The *Ved* is not full religion; *Yajna*
> Not full *Karma*; but the good of all beings

Is religion; its means action; To God
Trust all results with faith and devotion."

Sarva-bhuta-hita (good of all beings) is the slogan of the new faith of which Nabin makes Krishna the apostle.

The old traditional religion of India to be replaced by the new religion is powerful enough to inspire diffidence in Krishna as to his capacity for overpowering it. He says (*Ibid*, lines 43-46) :

" By what means, alas, can a cowherd's boy
Relieve the sorrows of the world ?
By what means can the Himalaya of *Ved*
Be removed by a tiny bug ?"

The position of Hindu religion is assessed by him as follows : (*Ibid*, lines 47-50).

" Oppressed by loads of *Ved*, o'ercast with clouds
Of sacrificial smoke in hot blood drenched
Of animals, and in lust fire burns India :
How to spread here this new great faith ?"

The new faith is described further as follows (*Ibid*, lines 123-124) :

" Desire good of the world, work world-good,—
This is the real consecration."

Nabin is akin to Comte whose " religion of humanity " (1849-51) was a protest against traditional Christianity and Catholicism.

The *Ensemble du Positivisme* (1848) and *Catéchisme Positiviste* (1852) of Comte sought to reorganize society without God or king on the basis of the cult of humanity. " Social service " (*sarva-bhuta-hita*) became the dominant force in religion. " Sociocracy " replaced theocracy. It is the replacement of Hindu traditional theocracy by *loka-hita* (good of man), human welfare, social service, worship of *Daridra-Narayan* (The Poor as God), sociocracy and so forth by Nabin, Bankim, Vivekananda and others that constituted a veritable socio-religious revolution in Bengal. That religion of humanity may still be regarded as dominant among Bengali *élites*.

Comtism in Bengal

Shortly after the publication of Nabin's *Kurukshetra* in 1893 there was a controversy among Bengali literary critics as to the originality of his idea about Krishna's religion of social service as well as unification of India and establishment of *Mahabharata* (Great India) as the empire of justice (*dharma-rajya*). There was a suspicion to

the effect that his senior contemporary Bankim (1838-94) had already broached the idea in his prose works. Hiren Datta (1867-1942) threw final light on this problem. By analysing both internal and external evidences he demonstrated in the monthly *Sahitya* (March, 1894) that *Raivataka* had been in manuscript as well as printed in part in 1883 before Bankim's *Krishna-Charitra* (Life of Krishna) was sent to the press in 1884. Indeed on January 20, 1883, Bankim himself had written to Nabin after reading the synopsis of the trilogy, *Raivataka, Kurukshetra* and *Prabhas,* that " if executed adequately many would probably consider it as the *Mahabharata* of the nineteenth century while others would take it to be a parody of the *Mahabharata.*"

Bankim told Nabin that the latter had been planning to go " against all tradition and written knowledge " in his delineation of the character and achievements of Krishna. " But the modern poet," said Bankim further, " was of course welcome to give a new character to Krishna which this chapter (Canto I of *Raivataka*) did."

The personality and achievements of Krishna as depicted by Nabin in *Raivataka* and *Kurukshetra* were declared to be unhistorical, nay, anti-historical by Bankim. And yet during 1886-96 there were critics who found the sameness of ideology in Bankim and Nabin and even considered the former to be the initiator of the new ideology.

The situation is intriguing. Perhaps the solution is to be found in the fact that both Bankim and Nabin had derived their ideology or ideologies from a common source. This was furnished by the floating ideas in the culture-*milieu* of the Bengal of their days. The character of Krishna as a social servant, as the hater of *Vedas* and Brahmans, and as the promulgator of the cult of humanity, *i.e.*, the religion of *loka-hita* (philanthropy), *manava-mangal* (human welfare) was a pre-eminently new idea. And this religion of service to man was imbibed by both Bankim and Nabin as well as by Akshay Sarkar, Bhudeb, Vivekananda, Ramendra and others from the positive and anti-Catholic philosophy of Auguste Comte (1798-1857). For the present purpose it is important to note that Akshay established the monthly journal, *Navajivan* (New Life) in 1884 and that Bankim's *Dharma-jijnasa* (Inquiry into Religion) was published in the very first number. In this paper Bankim demonstrated that Comte's positivism was identical with Hinduism.

Writings in the French original could not perhaps be utilized by many Bengali intellectuals in those days. Professor Krishnakamal

[1] On modern Bengali positivism see Benoy Sarkar : *Villages and Towns as Social Patterns* (Calcutta, 1941). See also Patit Chatterji. "Comte's Influence in Bengal" (*India Tomorrow*, Calcutta, December, 1941).

Bhattacharya (1840-1932), the translator (1869) of Bernardin's *Paul et Virginie* and the author of a book on Bonaparte knew French. One or two members of the Positivist Society established by Bengalis at Calcutta were like-wise French scholars. But it was most probably in English translations that Comtism conquered the Bengali mind from 1860 to 1900.

Herriet Martineau's English translation of Comte's *Positive Philosophy* (1829-42) was published in 1854 in three volumes. John Stuart Mill's *Comte and Positivism* came out in 1865. The same year was published *The General View of Positivism* by Bridges. This was the translation of the *Ensemble* (1848). Frederick Harrison edited Comte's *Religion of Humanity* and *Positive Calendar* (1849-51) as the *New Calendar of Great Men* in 1892.

Many of the socio-philosophical or ethico-religious books written by Bengali authors between 1860 and 1900 and later were thus in a position to derive inspiration from the ideas of Comte. It is a fact of extraordinary significance in this regard that Bankim at his death-bed in 1894 was ministered to by a Bengali Comtist, namely, Jogen Ghosh, who had published the *Positivist Calendar* at Calcutta in 1872 and 1884.

Whether Bankim preceded Nabin or the latter the former by a few months in the promulgation of the cult of *loka-hita* and the repudiation of the Vedic scriptures is rather immaterial for our purpose. The basic fact is that both were in part disciples of Comte although both had their ideologies nurtured on ancient and medieval Indian tradition also. Similar phenomena are to be noticed today in plenty. For instance, Eliot is the common inspirer of several Bengali poets of the last decade. Similarly Marx and Marxism have left a deep impress on Bengali prose and poetry. It is not impossible to detect a chronological distance of several months or years between any two poets, essayists, story-writers or novelists in regard to a particular ideology. But a substantial influence exercised by Eliot or Marx on a large number of authors would remain the common cardinal reality.

Positivism and Loka-hita (Philanthropy)

Mme Subhadra's spirit of self-sacrifice is thoroughly humanitarian. And this quality renders her indifferent to races and creeds, as well as political affiliations. She is internationalist in service, and functions but as a servant of mankind. Comte's religion of humanity or philanthropy was in the air in Bengal during the second half of the nineteenth century. Nabin (1847-1909) like Bankim (1838-94) and Vivekananda

(1863-1902) were living in the *milieu* of ideas associated with *lokahita* (good of mankind, human welfare), and employed these categories of thought in their literary creations. Comtist positivism (as contrasted with Catholic or Hindu faith in saints, rituals and formalities) as well as Le Play's *Reforme Sociale* were powerful moral and spiritual forces with Bengali intellectuals during 1860-1900.

In Vivekananda's propaganda for the worship of *Daridra-Narayan* (God in the Poor or the Poor as Divinity) we find a counterpart of the manifesto of Nabin's Subhadra, the exponent of the new woman's ideal of nursing and other social services. In any case the new woman of Nabin is " a ministering angel, thou !" The doctrine and vocation of social service are to be found today, relatively speaking, more among men than among women. Vivekananda's Ramakrishna Mission has been functioning as a regular organization of men for the relief of distress and misery among all and sundry without distinction of creed, caste, race or sex.[1] It is during the last quarter of a century that Indian women have been acquiring prominence in social work in diverse sectors.

In *Discours sur l'Ensemble du Positivisme* (1848) Comte formulated his four social powers. Among these four he placed woman as an independent category. In this positive philosophy women are appraised as the representatives of humanity. Nabin says likewise in *Kurukshetra* (Canto III) that God created water to militate against his other creation, fire. Woman was likewise created as the antidote to the world's miseries (lines 27-29). Thus,

> " Creating likewise disease, grief and pain
> He made the heart of woman full of love."

It is worth noticing that Comte's woman was not a suffragist. His conception of the equality between man and woman, *i.e.*, masculinisation of woman was partial. Nabin's Subhadra also wants masculinisation of a partial type, namely, of the non-political social service pattern.

And again (*Ibid*, lines 68-71),

> " World-mother's image are we all women,
> No friends and no foes do we know,
> Maternal love like torrents of monsoon,
> We go on pouring everywhere."

This is in Sen's language the Comtist woman as humanity itself.

[1] Pavitrananda : "What is the Ramakrishna Mission ?" (*Prabuddha Bharata*, Almora, September, 1947); Haridas Mukherji : *Viplaber Pathe Bangali Nari* (Bengali women en route to Revolution, Calcutta, 1945).

While assimilating the social service and social reform ideas of European positivists Bankim, Nabin, Vivekananda and others were but enriching themselves on the foundation of the spiritual capital which they had inherited from their ancient Vedic and *Mahabharata* culture. The social service and humanitarian practices connected with the *Pancha-mahayajna* (five great sacrifices) go back to the oldest tradition of the Vedic Hindus.[1] The *Gita* doctrine of *Karma-yoga* (action and service) as one of the roads to salvation was a constant ingredient in the intellectual and moral make-up of young Bengal in the second half of the nineteenth century.

Fratèrnité Universelle

In *Kurukshetra* (Canto III) Mme Subhadra preaches the cult of egalitarian humanism as follows (lines 64-67, 86-87) :

> " Equality for world, and songs of love,—
> How instructive for man !
> Same love for all, same charity for all,—
> What sameness everywhere !
> With mother's love in heart today I see
> Abhimanyu and Uttara in all."

The mother's heart in Subhadra carries her to extreme lengths. She reaches the height of the brotherhood of man and universal love (*Ibid*, lines 88-91) :

> " With parents, brethren, husband, children
> This love cannot remain content,
> An infinite exists beyond this world,
> Thither flows the ocean of love."

The religion of fraternity can no further go. It transcends the limitations of the earthly sphere. Subhadra's world-brotherhood is romanticism run mad. The *fraternité* of the French Revolution has been borne by Nabin to impossible and inaccessible proportions. There is a lack of realistic grasp in this conception of earth-transcending brotherhood.

All the same, there is a solid nucleus of reality behind all this ultra-romantic idealism. In Nabin's presentation Subhadra sticks steadfast to the position of service to the needy.

She declares (*Ibid*, lines 160-163) :

[1] Ramendra Trivedi : *Yajna-Katha* (Discourse on Sacrifice, Calcutta, 1921) On the sociological significance of these Hindu "sacrifices" and debts see Benoy Sarkar : *Villages and Towns as Social Patterns* (Calcutta, 1941).

"To be the mother of one's child, and child
To one's own mother,—what greatness is there in it?
To be the mother of another's child,
And child to some one's mother is virtue's sea."

The philosophy of ultra-idealistic universalism cannot carry her off the muddy earth and the realities of the social miseries. It is on this metaphysic that she places her positive cult of the new woman as nurse and social worker in diverse fields. Her propaganda for the new vocation of women does not lose its way in ethereal spheres.

As a basis of daily morality in interhuman relations Canto XI (lines 223-226) of *Kurukshetra* places the following in Abhimanyu's mouth :

"All men are fathers, mothers all women,
Children of all are brothers and sisters,
All beings I shall look upon as myself
And ever with life serve the others' good."

Evidently, fraternity of this pattern can become a social fact under certain circumstances.

THE PARTY, THE GOVERNMENT AND THE ADMINISTRATION

PRINCIPAL SRI RAM SHARMA

THE experience of mankind has amply demonstrated that democratic government can be made effective in a modern state only through party government. On the surface it seems rather odd that the government of the people should avowedly mean government by a section—although by the majority section—of the people. It is still more surprising that it should postulate the existence of an opposition which should dub as black everything proclaimed while by the government. But it has been found impossible to work political democracy otherwise. At times of crisis, it is true, coalitions have been formed. In democratic countries however they have been confined to the pursuit of a common aim and have been brought to an end usually as soon as that aim had been achieved. Even during the existence of such temporary coalitions for definite ends, the party labels have been kept in tact, the party machinery kept oiled and running and even elections fought under various party labels some times.

But if the party government has demonstrated its usefulness, it has also been amply proved that its success very largely depends upon the existence of an impartial administration run by non-party public services. Experiments in spoils system have always proved a double edged weapon and ultimately harmed its authors as much as, if not more, than its victims. What is worse, distribution of public offices on account of political affiliation of the public servants rather than on merit has undermined the democratic character of the state and tended to produce forces making for one party government or dictatorships. When the majority gives no quarter to its opponents, it encourages a war of extinction. If a citizen is made to feel that he cannot secure justice from the party in power because he cast his vote in the wrong ballot box, he is apt to lose his faith in the ballot box. If democracy postulates political parties, party government to be successful demands a non-partisan administration.

The ministers in office in a party government are usually its prominent leaders. Individually and collectively they are the agents for the execution of the party policy as enunciated publicly, normally

at the time of the election. In their hands also lies the future of the party. If they are bound by their pledges to the electorates, they are no less compelled to keep their fingers on the public pulse so as not to antagonize the voters—a majority of them at any rate—at the next election. Functioning like Ianus this way is not always easy. Parties have some time felt compelled to spend 'their majorities like gentlemen,' remedying abuses unmindful of the consequences. The government in power thus has the honour and the life of the party in its keeping.

Most political parties have their permanent political organizations. It usually includes national executives, a central secretariat, local branches and very often, annual, if not more frequent, conferences of party delegates. The party members in the legislature are responsible for their conduct therein to party leaders in the legislature —to the cabinet, if the party is in office, to the shadow-cabinet if it is in opposition. On critical occasions the entire party in the legislature may meet and take decision on important questions. But as the party usually announces a programme at the election, the broad outlines of its policy are well-marked. The national executive of the party may contain one or more ministers. Usually it includes many others who have risen to pre-eminence in the party. Particularly in 'managing elections.' The national conferences of the party delegates are big affairs; here the ministers may be asked to explain and—if challenged—defend their conduct of the government. But as the ministers are party leaders returned to parliament by an adult suffrage, neither the national executive nor the local party executive feel it necessary to subject them to a cautious party supervision from outside the legislature. They are not expected to consult the national executive of the party in their conduct of the government much less to run the administration in dependance on the local branches of the party.

Usually the public servants are the experts placing their intimate knowledge of the administrative problems at the disposals of the ministers. They may belong to various political parties, but their triple vows of anonymity, impartiality and obedience makes them fit instruments for making any party policy effective. Their appointment and promotions do not usually lie in the hands of their political chiefs but is entrusted to an independent civil service commission. They need not expect favours by trucking in to the party in power. Their main function is to present a complete case to their political chiefs warning them of all the pit-falls in the way of their policy,

yet suggesting all that can make that policy work. This is the work of the Secretariat. Other public servants discharge administrative functions as the local agents of the government in various localities.

The situation in India, at the centre and in the provinces, in all these respects is at present a little confused. There is no representative legislature functioning at the centre. The indirectly elected Constituent Assembly has been pressed into service as a dominion legislature. Its members have no election programme to respect, because they never offered any. The ministers in office form a thinly veiled coalition of all the talents in the country gathered together to assume the burden of administrative responsibility from the British. The situation in the province is no better. The provincial legislatures were elected predominately on the issue of Pakistan and National Independence. As both these aims have been fulfilled, there is no election programme left for the provincial parties to follow. Thus at the centre and in the provinces the governments in power have been thrown back on the party manifestoes addressed not to the voters at the time of election, but adopted by the party conferences at annual conferences in the past. Naturally this has created an anomolous position. The local, the district, the provincial and the national organization of the (Congress) party feel that the governments at the centre and the provinces are their hand-maids rather than the creatures of the electorate. This misconception is not confined to the 'little great men' in the smaller areas; the President of the national executive of the Congress party resigned the other day complaining that the central government conceded him no share in its councils. It seems to have been forgotten that the effective leader of the Congress party now is the Dominion Prime Minister, its high lights are such of its leaders as have found a place in the dominion cabinet. The acceptance of the President's resignation and the election of the President of the Constituent Assembly as the President of the national executive of the party may presage the latter's election as the Rashtrapati under the new constitution. Whatever the future may have in store, the combining of active party politics with the Presidentship of the Constituent Assembly is a dubious gain. If anything, it follows an evil precedent set by the Muslim League in the Pakistan but is a poor compliment to the party so rich in political talent.

This subordination of the government in office to the party cacus tends to obliterate the distinction between the government and the

administration. The pettiest congress committee feels that it is in charge of the administration. The unfortunate circular letters issued by certain provincial governments to their local administrators to carry on administration in consultation with the local party executives have made the confusion worse confounded. Bred as our public servants are, this has often resulted in their needlessly giving a party colouring to their day to day administration. Neither the party executives nor the governments in office seem to realise that *administration* as distinct from *government* is not a fit subject of *party* wrangligns. Necessary as party may be as an instrument of making democratic government work, if the distinction between government and administration be obliterated the party system would tend to defeat its own end. Such a state of things will make the government in power responsible for all the sins of their local organizations; it will lend to liberate the local administrator from the fear of the scrutiny of their actions in the legislature as they can claim blessings of the local party chiefs for their sins of omission and commission. If persisted in, it would produce the political bosses of the American type fattening on the wreckage of administrative functions and asking a mockery of democracy. It is undermining the prestige of the party in power, as the energies of its rank and file become absorbed in petty problems of administration and personal gain.

It is time then our politicians learnt the limit of their authority. The country has not yet safely passed through the revolutionary crisis of taking over power from the foreigners. Those in power can for some time more at least, draw upon the good will engendered by their being the first instruments of our national resurgence. But if they draw heavily upon it, they may face a reaction. The Congress Governments cannot now have it both ways. They cannot call upon the entire people to make sacrifice cheerfully and yet treat the non-congress elements in the population as passive citizens. Its massive roll of membership cannot now take the place of the verdict of the electorate. Its energies therefore should now be no longer used for swelling the ranks of primary members and run party elections as if they could take the place of the verdict of the people at the time of elections to the local bodies, provincial or central legislatures. They may find that success in the latter will no longer bear any relation to the former. The voter is more likely to be impressed by a solid programme and honest administration. If the congress fails to supply either, rather than go down in the next—and the first

SITTING IN JUDGMENT

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WHO would not like to sit in judgment? We all like to be in a position, some time or other, to sit back in an armchair and to pass judgments on others. From our early childhood we experience that whatever we say or do is judged by our elders. As we grow older we find that everywhere we move we hear of judgments benig passed on something or other. Being endowed with the capacity for thinking and the power of communication the situation of judging or being judged becomes inevitable as long as we are bounded by the social environment. We must speak to our fellowmen if we want to get things done. We must communicate our ideas to others if we want others to understand what goes on in our minds.

The habit of passing judgments without much insight is very common and is abundantly present in gossip-mongers, scandal-mongers and especially in newspaper reporters who instead of restricting themselves to reporting facts, unhesitatingly introduce comments of their own. Our natural reaction in these cases is to challenge such judges to do something themselves, instead of doing wilful damage to someone's reputation.

Those of us who are logically-minded begin to enquire about the nature of judgments, classify them according to their characteristics, formulate principles governing their truth or falsity and get into the habit of thinking systematically. In the course of this article we shall consider whether logical thinking alone can entitle one to become the supreme judge of whatever we do. In the meantime it would be agreed that in life it would be difficult, if not impossible, to manage our affairs without judging the nature of things with which we are confronted. Although in some cases our reactions are impulsive it would not be rational or wise to base all our actions on impulses and instincts. Being human beings our purpose is not merely to exist but to live, and fulfilling this purpose means that we must know and understand why and how to live. To understand a thing correctly implies that we can judge its nature.

The problem of living is not an easy one. Although it is true that half of our lives are spent in sleeping and the major portion of the other half in doing things automatically, we cannot, on this ground, assume that we could live without knowledge and understanding of

real living. It is true that when our ordinary routine is disturbed, when for instance, we have burst pipes in the winter, or break down in our car or a hundred and one little things in life, we immediately and promptly call someone who knows and understands why the trouble has arisen and how it can be overcome, cease to think and begin to worry how soon the trouble can be put right again, as always being pressed for time we want to get on with the routine procedure.

One may, however, have all the amenities of a civilized society but without the knowledge and the understanding of the real meaning of life one may still be unhappy. For instance, men of wealth who do not know how to live are unable to enjoy a real living. As long as we are concerned with particular aspects of reality, the sciences give us their systematic accounts. In other words when we are confronted with problems concerning the laws operating in the material world, or in the organic world we can depend upon the expert knowledge of a physicist, botanist or a biologist. For the knowledge and the understanding of the human mind the expert knowledge of a psychologist, or of a sociologist, or of a politician may be helpful to us. We have got to have specialists to help us in dealing with many a problem, because we cannot be omnicient. But when the vital question regarding the essential humanity of our life is at issue, we cannot turn to a scientist who specializes in this or that branch of knowledge. The true nature of our human living will express itself in action and any one who tries to study it objectively like a scientist will inevitably fail to understand us, because by the very limitations of his method of approach, he will miss the personal element in it, which really constitutes its essence. In actual daily conduct of life we find many a brilliant scientist who has no doubt an expert knowledge of his subject but who for the lack of other interests in life misses a good deal of happiness.

The general problem of life which is a crucial one and with which everyone is concerned is the fundamental problem of Ethics. The question : how can I live ? is a dynamic question and depends upon varying circumstances, and not by any means a static question which can be answered in terms of contemplation or in terms of logical definitions of Goodness, Happiness, or Self-realisation. Such abstract definitions have their uses, no doubt. But in actual living much depends upon acting, doing things which do not necessarily fall into a pattern of our thinking in accordance with set conceptions. Thought is determined by logical principles. An action on the other hand is free and spontaneous. Our commonsense remark that man is

not made for law applies here most fittingly. In other words it means that we cannot so constrict our actions as to bring them into conformity with a rigid system laid down by someone's thought. Every day brings its own problem and fixed laws cannot always help us. But we must act because without this we will perish. How can I act? is therefore the fundamental problem, and the problem of how to judge actions is a subordinate one to it.

It is a common experience that what affects us acutely is a judgment upon our character. It is very easy to cast aspersions on someone else's character, but it is most difficult to bear scandalous remarks on one's own moral reputation, unless one is completely devoid of conscience. It will be noticed that the gossip mongers who are very prompt in passing condemnatory judgments behind the backs of their victims will snap back very poisonously even if unimpeachable evidence is brought against them to show the immorality of their own actions.

If we just observe our social circle we come across a general tendency to assume the black cap whenever a convenient opportunity presents itself. It is commonly supposed that the position of a judge confers immunity from being judged by others, and offers a vantage point for making such decisions as one thinks fit. Needless to say that it is forgotten that the privilege and the honour that goes with the position of a judge also imposes an obligation upon him to judge justly and impartially. This implies that a just decision must be based upon the knowledge and the understand of the circumstances under which an action has been done. This simple truth is very significant. It means that whenever we pass judgments we must make sure that we know and understand what we are judging; otherwise our judgments are pointless. Unfortunately we find that in many ethical theories there is an abstract discussion of goodness, rightness, virtues and duties which is supposed to give us standards for judging our actions. In such discussions it is almost always assumed that the main task of Ethics is to pass judgments on actions and to classify them into good, bad, and indifferent, to classify duties, virtues, etcetera and so to give guidance on affairs concerning morality. It will be easily seen that such an Ethics which tries to find ideals through reflexion and asks us to adjust our actions to such ideals is hopelessly inadequate for satisfying the dynamic demands of our actual living. When like prisoners put in the bed of Procrustes, our actions have to be tortured to fit into the pattern of our ideals, there is a distortion of our nature which is exhibited in them. It also implies frustration

because it implies attempting the impossible. Take, for instance, the ideal of altruism or doing good to others. Supposing one decides to follow this principle to its logical conclusion, one would always strive to do good to others whether they want it or not, sacrifice one's own pleasures, probably get one's self into trouble in the end and give infinite pain to them in trying to overcome his own difficulty. Moreover there is another difficulty here. The Altruist's idea of doing good to others may involve a conception of goodness which proably the beneficiaries may not like or accept. In that case again in thinking that he is doing good to others he may, in the eyes of the beneficiaries holding different conception of goodness, be doing a good deal of harm to them. If we look at the theories which are based upon reflexion upon life, and which abstract certain aspects of it and raise it to the status of an ideal for all conduct, we find that they are also very much one-sided, and do not satisfy a preson who wants to know how to act.

Since the responsibility of acting is not transferable, it is essential to find an adequate answer to the question : how can I act ? To do this we must know what action is, because unless we know it we cannot understand it. The reason for this is very obvious. Unless we know a thing in our immediate experience—and there is no other way of knowing it in the true sense—we cannot ask any intelligent questions about it. Unless we have a knowledge of a thing in immediate experience, there is no ' it ' about which we can reflect ; consequently the question of understanding it does not arise. Therefore we must start with an assumption that we have knowledge of action when we act, that is, in immediate experience.

It may be asked that if we know a thing in immediate experience where is the need to reflect and understand it ? If immediate knowledge precedes reflective knowledge, why do we bother about the latter ? In other words if doing a thing solves our problem, why duplicate the task and try to understand how we have done it ? Reflective knowledge is in any case the knowledge of the past. What then can its use be ? The answer is : Our immediate experience embraces a particular problem with which we are at present concerned. Our action is directed to achieve a certain end. Therefore the knowledge expereinced in immediate experince is very limited in its reference. Thus when we miss a shot while playing the game of tennis we know that we have gone wrong somewhere. And when we ' make ' a shot we know there and then that it is right. When we come across a thing on which we are acting there is certain immediate knowledge

of its nature. Thus we know that certain things behave in such and such a way. We do not have to reflect upon things for knowing them. But we have to reflect when we want to understand them. Our immediate knowledge is not sufficient unto itself and cannot guide our lives. We cannot afford to live from moment to moment. If we try to do so, we shall soon be tired, because whatever we experience in one moment will lose its significance in the next and our life would be a series of discrete experiences and we shall be none the wiser for having had them. Instead of enriching our lives we shall be reducing ourselves to machines which record numbers and figures without knowing how to use them. To give a direction to our way of living it is necessary to unify our experiences and in doing so memory, imagination, reasoning, faith, and in fact our whole psychological equipment is of great value. To get a unified picture of what we come across in our daily lives we must accept the value of the sciences which deal with various aspects of reality, but over and above that recognize the importance of Ethics. Because unless we understand the real nature of a human being, we are apt to miss the real significance of what he thinks or understands about the things around him. In other words the key to the understanding of reality is in the final analysis in understanding ourselves. If we cannot understand what we really are, of what good use is our reflective knowledge about the things around us? We seek to understand the nature of things because they somehow affect our lives. Our own real nature is, as we have said earlier, exhibited in our actions and that is why understanding them as they are being done forms an essential factor in the task of interpreting the Universe. In brief, before we assume an air of judging others we must analyse what actions involve as they are being done. The study of how we act should thus form the basis of our judgments.

Some ethical thinkers have realized that the actions with which Morality is concerned is different from other forms of activity and most of them are content to point out that Morality is concerned with actions which have a motive, that is, with actions which are self-originated, and not caused by external factors. The problem of Morality is then, in general, to integrate the different elements and to find out which should be the dominant motive for action. Thus like Johnson they proclaim that the morality of an action is estimated by the motive with which it is done and not by its consequences. If the motive is good, then the action which ensues from it is *ipso facto* good.

It is assumed by such ethical thinkers that some motives are good and others are bad and others still are indifferent. Thus we find that some people treat benevolence, sympathy, and charity as good in themselves. Greed, avariciousness, selfishness, destructiveness are regarded as bad motives, while non-interference, aloofness, taking things for granted are regarded as results of motives which are neither good nor bad, but indifferent. On analysis it is found that the so-called good motive from the point of view of some people may be bad in the eyes of others. For instance, charity may be good in itself for a person who wants to give something to the poor, but it may be bad in the eyes of a social reformer who thinks that charity breeds laziness in the poor and makes them parasites on the society in which they live. In fact from the point of view of a social reformer charity diminishes the sense of responsibility of the beneficiaries and is immoral. In the same way the motives which are regarded as bad in themselves may, in some circumstances prove from someone's point of view to be good. Thus a greedy man at a party, who has a liking for some eatable which is unpalatable to others may be doing justice to the cook by finishing it. In the same way no motives can be indifferent in itself. In fact to call anything absolutely good or bad or indifferent in terms of how it affects our own individual consciousness is to be overcredulous in the efficacy of its qualities. We find very often that we are compelled to put different valuations on our motives, depending upon the circumstances in which they are made operative. It is therefore easy to see why no motive can be raised to the status of an ideal for all conduct. As psychological phenomena they are not worthy of becoming ethical concepts. Merely self-originated activity is not really a good description of a moral action. Many animal activities are self-originated but they do not raise any moral issues. Something more than a motive, is therefore necessary to constitute a moral action.

We might suggest here that an action involves a 'choice.' When we act we choose a certain alternative. A right action results from a free rational choice. Animals are confronted many a time with more than one choice for instance, a horse grazing in the fields may have three choices for reaching a spot where he can quench his thirst, but his action is not moral because he chooses to reach the spot for drinking from a certain angle. This is so because his choice does not necessarily exhibit rationality. In our daily lives we have many occasions of choosing things impulsively and then regretting our actions later. This means that freedom to choose is not the same

as a licence to choose. Our essential trait which distinguishes us from animals is Rationality. We act freely when we act in accordance with our true nature, that is rationally. To act freely, from our rational choice, is therefore the first essential of a moral action.

The concept of rationality needs an explanation at this stage. Hitherto we are accustomed to the theory, through books on Logic, that rationality or reason belongs to the field of thinking alone. Thus different theories of Logic teach us that rationality or reasoning is valid if it follows the laws of identity, contradiction and excluded middle, the rules of inference etcetera. It is assumed by such logics that our emotions are wayward and therefore not amenable to the above laws and rules. Similarly according to them an action is something irrational because conditioned as it is by the limitations of time and space and by our emotions which are fleeting, it does not lend itself to any logical order. Such logical thinkers therefore give us the criteria of consistency, comprehensiveness and coherence as determinants of the morality of our actions. These ideas which are arrived at by a pure reasoning are not really practicable, unless it is conceivable that a man can act without an emotion and without the so-called irrelevant limitations of time and space. Some of the ethical thinkers go to the extent of saying that we cannot achieve moral sanctity unless we transcend our desires and social limitations and unless there is consistency, coherence and comprehensiveness in our actions. They argue that if our thinking is coherent, consistent and comprehensive we shall act in such way that not only we ourselves but our fellow men will achieve an integration of character. Since the power of reasoning is common to us all, it is assumed by such thinkers that following it logically ensures the attainment of the end which they define as ' Good.' This reasoning is to be found in the theories which extol duty for duty's sake, self-sacrifice, self-realization, the common good, altruism and even egoism. All these theories imply that once we accept some ideal concept, say pleasure, happiness, the greatest happiness of the greatest number, you should reflect, form a logic and fit our actions to suit our particular theory. In every case the attempt is to so direct our actions as to fit them into a particular pattern of thinking. We need not dwell upon the defects of these theories at the present moment. We can all imagine that when thinking is done without reference to acting, the ideals set by thinking cannot be achieved in practice.

The above conception of rationality is very limited and it does not exhaust the essence of " humanity." We all know that we cannot

be human unless we can think, act and feel not only in terms of our own nature but in terms of the nature of what we may be confronted with. This means that our thoughts, action and feelings are directed towards something outside ourselves. We can, as we do, correct erroneous ways of thinking. In the same way we can train ourselves to feel rightly. We know that we can train ourselves by experience not to be afraid of a mouse, or of string which appeared to us at one time like a snake. Similarly by practice we can learn to make correct shots while playing tennis. It is by actually doing things that we can improve and specialize in our jobs. The training of our emotion or action is not done wholly by theoretical reasoning alone, although it must be admitted that it helps a good deal. We do experience in our daily lives that some of our friends are voracious readers and know almost everything there is to know, say, about ballroom dancing, but when they are actually asked to demonstrate a step, they just cannot think where to start. They are the first to tell you how not to do a step, and even good at arguing about the matter, but when they are called upon to act they prove themselves to be miserable failures. We can read volumes about how to feel in a certain situation, or about how to play cricket and understand all about feelings and actions, but the only way to exhibit a rational reaction in the field of feeling and acting is in terms of feeling and acting respectively and not in terms of thinking. Thus we cannot learn to swim unless we actually enter water. We cannot learn to keep calm cool and collected unless we train our emotions. This means that there is rationality in the field of feeling and acting in the same way as there is in the field of thinking. And the essential feature of rationality in human beings is that he can show it in these three fields equally. In morality therefore, when a person acts he must show rationality in all the three aspects. An action or rather an activity without a consciousness of the object on which it is directed is nothing more than a physical activity. Unless consciousness forms an integral part of action and shows rationality there is no question of morality. There are many cases in which consciousness precedes action. Take, for instance, the awareness of a fast moving vehicle as we cross a road. Here the awareness quickens our activity but does not form an integral part of it. When this happens there is no question of morality. There are other cases where consciousness accompanies our actions but is unable to direct them. For example when one falls down a precipice one is conscious of falling but obviously one cannot do anything about it. Here again inspite of consciousness being present

along with motion, there is no question of morality. An action to be moral needs direction and this is supplied by rationality. Thinking can make us understand our actions but cannot impel us to perform them. The motive force issues from emotions. That is why faith or emotional conviction in what we are doing is so very important in acting. Logical thinking by itself is not enough. It must be supplemented by rational emotions.

We often find in our experience that our action betrays that though we do exhibit rationality either in feeling or in thinking, we are unable to show it equally in both at the same time. The result is that we are inclined to think in one way to feel in another and to act in still another.

Naturally our actions lack the correct direction either in thinking or in feeling or in both. That is why although we think that certain things are good our feelings express the opposite. Take, for instance, the pernicious dogma of colour perjudice. Although we all think that all men are human beings whatever their colour some of us feel that they are somehow different in essential human characteristics; consequently the resulting action betrays a conflict between thinking and feeling. Let us examine the attitude of the whites to a coloured person who wants to be treated as a human being, who wants to marry a white girl, or who wants to make a living in the land of the whites. Can they all say with conscience clear that they allow him to achieve his aspirations? Some of them definitely adopt a superior and patronising air and feel that whatever they let him do is itself a great favour and when he asks such questions as getting a job for him or as letting him marry one of their kin they begin to imagine that these further inroads from a 'darky' are positively great infringements upon their basic rights—an unpardonable impudence! If he wants a job they tell him to go back to his land and to give his people the benefit of his knowledge, or show him a law which prohibits the employment of foreigners and somehow ward him off as a pest. If he wants to marry one of their girls, they persuade the girl that there are many of her own variety in her own land who would be pleased to make her happy or persuade the boy to think how he is letting down his own people. Some of them pretend to be more scientific and proclaim that never in the world has a mixed marriage resulted in happiness, because of the difference in the social structures in which the two parties are born and bred, or because of the inevitable laws of biological science which determine the colour of the offspring or because of the treatment which the world metes out to the children of mixed breeds. I remember having come across a suggestion that although

a coloured neighbour may be treated as a brother he may yet not be eligible for being accepted as a brother-in-law. It looked as if the latter concept was more sacrosanct than the former! When even the philosophers prefer to be or cannot help being guided by their instinctive reaction to colour there is very little hope for the philosophy of humanism to flower and flourish. The very necessity to find plausible excuses to maintain the existing segregation of humanity according to their colour schemes is a great threat to the acceptance and propagation of the philosophy of action. It must at this stage be made quite clear that there are two sides to this dogma of colour prejudice, as there are to any other thing. The coloured peoples themselves entertain a prejudice against the people who are not coloured. They also in their turn resort to religion, superstition, myth social taboos and all other conceivable contrivances to maintain, either by way of retaliation or instinctively, the barrier and to consolidate it, although through advanced reasoning some of them may be convinced that the only solution to our present segregation lies in our essential humanity which transcends all considerations of colour and commands us to treat all men as equal, from the moral point of view. It does not therefore need a stronger argument to show that when we analyse our action as it is being done we find that in some cases we detect that there is a tug-of-war between our thoughts and feelings and until this conflict is ended by rationality in the two spheres the action is misdirected and lacks harmony.

Let us proceed further with this analysis. Our ordinary experience reveals that although we may exhibit rationality in thoughts and emotions we are on some occasions afraid to act rationally. Take, for instance, our small family circle. A husband may regard his wife as a human being having the capacity to think and feel, and yet treat her like a slave. Or ask a businessman if he could train you in his business. He will at once put into operation his business tactics and subtly find out without your knowing it whether the training which he might be prepared to give is going to yield him any profit. If it does, then he will show you the utmost courtesy and give you whatever experience that he thinks it is advisable for you to possess. If you ask for or expect something more than this, then you might meet with a gentle refusal or a rude rebuff.

Some of them assume an air of frankness and tell you that whilst they have every sympathy for you, they cannot afford to cut their own throats by giving out their trade secrets to potential competitors. They feel that with this declaration they are at once displaying their

humanity and being fair to us. But such hypocritical behaviour conceals an attitude to humanity which is least moral. It implies that so long as they possess their own secrets it does not matter whether you live or die. They say that that is your own affair and for them the matter ends here. The lack of faith in humanity which is responsible for such an outlook is a serious commentary on the ways in which the world is run. Is it not ridiculous to create barriers in the first instance and then to complain that we are unable to overcome them ? The point therefore is that morality of an action depends upon the rationality it displays in thinking, feeling and acting.

When can our action be said to have a correct direction ? An action, as can be imagined must imply two agents at least. If one is on a desert island there is no other agent affected by one's action, which has therefore no direction in terms of which it can be described as moral. But it is not enough to have two human beings for a moral situation because when there is a relationship between them of master and slave, there is no question of real morality. What the master thinks fit to command is *ipso facto* right. The servant has to accept what the master tells him. It is therefore essential that the human beings involved in a moral situation should manifest a capacity to think, act and feel, that is, as agents. Then alone can their actions begin to have a moral significance. Morality, in other words, implies the mutuality of agents (which in ordinary experience is called the principle of Give-and-Take), their equality and reciprocity.

Freedom, equality and mutuality are therefore three important determinants of morality. When ethical theorists discuss the questions relating to goodness, pleasure, happiness, the common good, self-realisation and duty for duty's sake they must assume the potency of these three characteristics. Otherwise their analysis is inadequate and impracticable. Thus if hedonism, altruism, utilitarianism, self-realisation and the common good can only be achieved through a human endeavour, through a hierarchy of organisations, they have in themselves no value unless they take congnisance of the fundamental elements of a moral action, namely, freedom, equality, and mutuality. Moral action, as we have often suggested before, is free and spontaneous. It issues from the fountain of the true nature of ourselves and therefore cannot be constricted or tortured to fit into any pattern of systematic thinking. Many ethical thinkers who are led astray by biological theories accept the biological pattern of life as adequate for human action. Thus they invoke the principle of self-preservation or race preservation, the principle of evolution

which, as Spencer points out, entails the principle of adaptation and the law of the survival of the fittest, to explain the goodness of human action. There are other theories which instead of using the ethical concept of equality of persons employ the concepts of equality of units of pleasure and determine the morality of an action in terms of the units of pleasure obtained for ourselves and for others. There are still other theories which instead of using the concept of mutuality use the concepts of service, sacrifice, or hierarchy of organisational functions for the attainment of the coommn good as the essence of morality. All such theories show practical contradictions when they are put to use and refute themselves in one way or another. Our conclusion therefore is this : when a moralist sits in judgment—and in fact when anyone sits in judgment—it is necessary that his own actions do not exhibit practical contradiction. He should reveal a real understanding of what he judges. It is very easy to pronounce destructive judgments, judgments which display a tendency of carping rather than of critical understanding—but it is very difficult to give a constructive account of a situation—and theories depending mainly on reasoning alone are more often liable to be vitiated by this defeat. Thinking can afford to be sceptical and destructive but facing a reality needs a constructive action and ethics which should deal with how to act must tell us what doing means and not merely how to judge.

We have seen above that to act morally one must be able to act freely and to do this one must act from one's real nature and not pretend to act. Our reality, our freedom is intimately connected with our rationality. To be real as agents is therefore to be real in thinking, feeling and acting. Unreality in any of these aspects is a reason for immorality in our action and superficiality in our judgments. When we pretend to think, feel or do things on some occasions, the make-believe behaviour which follows gives rise to erroneous conception of morality and erroneous theoris of judgment. Thus in our ordinary experience we hear judgments which are based upon accepted conventions, sense of-false sense of—respectability, priggishness and sheer cussedness. So free action which issues from our knowledge of reality in and around oursevles, which reveals equality of agents and their mutuality, alone is in the real sense a moral action. Therefore before you sit in judgment be thyself and know thyself.

WAGES AND STANDARD OF LIVING OF JUTE WORKERS IN BENGAL[1]

ANILKUMAR CHATTOPADHYAY, M.A.

BENGAL Jute Industry holds an unparalled importance in the economy of Bengal. Altogether there are 108 Jute Mills in India, of which 98 are in Bengal. Bengal continues to be the real home of the Jute Industry, with 93 per cent of the total number of workers in it. 2,83,959 workers are employed in the 98 Jute Mills of Bengal with 65,352 looms working.

	No. of Mills	No. of workers
24-Parganas	57	1,68,835
Howrah	24	62,552
Hooghly	16	49,842
French Chandernagar	1	2,730
Total ..	98	2,83,959

On this Industry, depend a million and a half men, women and children of the Jute Mill workers' families. Bengal (as understood down to 15th August, 1947) has a virtual monopoly in the production of raw Jute, and more than two-thirds of the crop is consumed in Indian Factories. The Jute Industry is one of the biggest industries of the country and ranks next to the Cotton Textile Industry in respect of the number of workers employed.

But the condition of Jute workers is not satisfactory. They do not get their "living wage." Price level and cost of living have increased 3 to 4 times in comparison to pre-war years but sufficient dearness allowance has not been granted to the workers.

The jute growers of Bengal too do not get the fair price of their crop. The Jute Mills, consuming about three-fourths of the jute crop of the Province, are in the unique position to determine the price of the crop. When the index number of raw jute price was 70 in March, 1942, that for manufactured goods stood at 141.

[1] Discussed at a meeting of the Bengali Institute of Economics on 16th April, 1948 President—Prof. Benoykumar Sarkar.

The price of the finished product has in fact no relationship with the price of the raw product since the peculiar course of jute is that the crop cannot dictate the price. This will be clear from the following table.[1]

Year	Price of Raw Jute	Cost of manufactured Hessian	Selling Price of Hessian	Margin	Percentage Profit
		(*in rupees per ton*)			
1927	225	507	1050	543	107.0
1928	245	533	943	410	76.9
1929	218	497	661	164	33.0
1930	97	346	487	141	40.7
1931	116	370	487	117	31.6
1932	95	343	520	177	51.6
1933	95	343	529	186	54.2
1934	95	343	518	175	51.0
1935	114	367	448	81	22.1
1936	114	367	456	89	24.2

That is why, the majority members of the Jute Enquiry Committee (1939) on Raw Jute prices opined that the price of Raw Jute should be controlled by the state instead of by the ultimate consumers, namely the jute mill owners, because the Indian Jute Mills Association who had been controlling the policy of pricing the Jute did not look to the interests of Jute growers.

Indian Jute Mills Association is a powerful organisation of Jute Mill owners. 97 mills are affiliated to this Association. Out of 98 Jute Mills in Bengal, 68 mills are European owned and directed and command 82.8 per cent of the total production capacity with 84.2 per cent of the total No. of looms working. In terms of capital they manage 84.9 per cent of the total of Rs. 24.40 crores with a reserve fund of Rs. 21.84 crores.

The Jute Mill companies have made large profits during the course of the second world war. The following table will indicate the intensity of profit.[2]

[1] *The Man behind the Plough* by M. Azizul Haque—p. 74.

[2] All the Statistics on Profit are compiled from *Investors' year Book*, weekly Capital I. J. M. A. Annual Reports and the article on *Jute Industry* written by Mr. H. K. Chaturvedi of Indian Statistical Institute.

Year	Profit in thousands of rupees	Tax paid in rupees	Profit per loom in rupees
1935-39 (average)	13,707.2	1,50,000 (1939 alone)	234.3
1940	42,111	2,42,15,522	643.9
1941	40,224	3,74,15,739	615.0
1942	42,284	5,55,69,940	646.5
1943	28,861	84,63,215	441.3
1944	51,485	..	787.2
1945 (six months)	29,723	..	908.9
1940-44 (average)	40,993	..	626.8
1940-44 as percentage of 1935-39	299.1 P.C.	..	267.5 P.C.

Total Net profit of I.J.M.A. member Mills (1940-45 June)—More than 24 crores.

Total tax paid by the I.J.M.A. from 1939-42—More than 12½ crores.

Profit of Individual Mills (1940-45)

Jute Mill	Rs.	No. of looms
Birla	More than 61 lakhs 22 thousands	1,373
Adamjee	,, ,, 58 ,, 25 ,,	911
Hukumchand	,, ,, 82 ,, 28 ,,	2,272
Naskarpara	,, ,, 22 ,,	425
Bengal	,, ,, 25 ,, 50 ,,	600
Delta	,, ,, 26 ,,	779
Anglo-India	,, ,, One crore	2,561
Howah	,, ,, One crore 13 Lakhs	1,940
Bally	,, ,, 68 Lakhs 26 thousands	959
Kamar hatty	,, ,, 77 ,, 78 ,,	1,797

Total Net Profits of 52 Mills.

	1935-39	1940-44
	Rs. 6,46,31,000	Rs. 19,95,10,000
Average per Mill	,, 12,42,904	,, 26,82,885

Net Profits according to the main groups of Mills :—

		1935-39	1940-44
Andrew Yule group	11 mills	Rs. 1,18,02,000	Rs. 2,29,17,000
Bird-Heilgers group	10 ,, ,,	1,11,30,000	,, 1,97,49,000
Jardine Skinner	4 ,, ,,	1,24,66,000	,, 1,90,16,000
McLeod	4 ,, ,,	18,03,000	,, 39,49,000
Begg Dunlop	4 ,, ,,	3,88,000	,, 64,79,000

On September 26th, 1945, the published figures for 54 Jute Mills show the following :—

Total Paid up Capital (preference and Ordinary)	..	Rs. 18,64,69,160
,, Reserve and other funds	.. ..	,, 17,45,78,332
,, Cash and securities in hand	.. ..	,, 10,05,04,539

The industry is maintaining its profit position in the Post-1944 period too. Available figures of net profits of 38 mills reveal an average of Rs. 5.85 Lakhs for 1945, as compared with Rs. 5.36 Lakhs annually for 1940-44 and Rs. 2.48 lakhs annually for 1938-39.

Factors responsible for these high earnings mainly were,—(*i*) The ability to charge maximum prices for Jute manufactures ;— The wholesale price—index averaged 250 during 1944-45 (Base—August 1939=100) ; (*ii*) The fixation of raw Jute Prices at a low level ; (*iii*) Low wages paid to workers.

This profit was made dispite the substantial loss of the export market. It is to be remembered that these profits are reported as " net profits " *i.e.* all debit items like reserve fund, depreciation fund, etc. including taxes, have already been allowed for. The taxes alone that the above Jute mills have paid to the Government for four years, from 1940 to 1943 have amounted to Rs. 12,56,44,000.

If profit per working loom is taken as index of the rate of profit, we find that the Jute mills whose average profit per loom for the years 1935-39 was Rs. 234.3 increased during 1940-44 by 267.5 per cent to Rs. 234.3 per cent.

But what about the workers ?

The existing wage-structure in the jute industry has no scientific basis. Wages have always been exceptionally low—below the average level of wages in other comparable industries. During the war, despite the steep increase in the cost of living; no increases were sanctioned. A 10% increment given in 1939 was only the restoration of a previous wage-cut.

Neither the wage scales of time-rated workers, nor the rates of those doing piece work have any scientific justification. Further, there is no grade system or provision for regular increments.

Wages, and especially piece rates, vary widely though the jute industry itself is highly centralised and cartelised. These variations in payment for identical work exist mainly between groups of mills belonging to different Managing agents, but also to some extent, between individual firms within the same group. This practice is undesirable and harmful to the workers.

After 1946, certain minor revision in wages were effected. But even after these, the present wage rates of the workers are :—

	Monthly Basic wage
Sweeper, Card Receiver, etc.	Rs. 14 0 0
Coolies, Lappers, feeders, etc.	„ 15 0 0
Jute cutter, calender feeder, spinning shifter, etc. ..	„ 17 0 0
Twister, Listman, Selector	„ 18 8 0
Warp spinner, Rover, fron inspector	„ 20 0 0
Spinner	„ 23 0 0
Beamer	„ 26 8 0

Thus the present rate of Basic wage for the *lowest categories*, such as, Mill Sweepers, coolies, feeders, Peons etc. varies between Rs. 14 to Rs. 16 P.M..

For the *Middle categories*, such as, dyers, shifters, rovers, etc. varies between Rs. 16 to Rs.20 P.M.

For the *highest categories*, such as spinners, Beamers etc. varies between Rs. 21 to Rs. 25 P.M.

Highly skilled worker such as a weaver earns at most about Rs. 56 P.M.

The clerical staff in the Jute Mills start service on a basic pay of Rs. 40 P.M.

Here it should be mentioned that according to Pay Commissions' recommendation, the minimum basic wage of an unskilled worker is Rs. 30 P.M.

Despite the steep increase in the cost of living, the Jute Mill owners did not pay adequate dearness allowance to the workers. The allowance, when first introduced in 1941, was only -/4/- annas per month. Between 1943-44, it was gradually increased from Rs. 3 to Rs. 5 P.M., then to Rs. 8 in December, 1944, then again by degrees to Rs. 12 in October, 1946 and finally Rs. 19-8-0 P.M. in May, 1947.

In addition to the cash allowance, certain rationed food staffs are supplied to the workers at subsidised rates. The value of this indirect benefit, at present day prices amounts to about Rs. 1-4-0 as per week. Thus, the total D.A. is,

	Per week	Per month
Cash ..	Rs. 4 8 0	Rs. 19 8 0
Cheap ration ..	„ 1 4 0	„ 5 8 0
	Total Rs. 5 12 0	Rs. 25 0 0

It will thus be seen that throughout the worst war-period of rising prices, *viz.*, 1942-45, the jute workers were given what was at best a 'token' compensation for their increased cost of living. While the wholesale prices index had gradually risen to 244.2 (Base : August, 1939=100), in this period, the total D.A. granted to the workers was only Rs. 8 P.M. The present allowance is still quite inadequate in relation to the present day cost of living which is between $3\frac{1}{2}$ to 4 times higher than the pre-war level.[1]

Now, we will examine the jute workers' dieting condition. In 1945, Prof. K. P. Chattopadhyay and Mr. H. K. Chaturvedi conducted a survey of 755 families of Jute workers. In their report they write,—

"An examination of the actual quantities of various articles of food consumed by the jute mill workers reveals a serious deficiency in this respect. The details will be noted, first for individual workers. The average consumption per month for an individual was found to be 17.02 seers of cereals (rice, atta, etc.), 4.37 seers of potato and onions, 4.32 seers of other vegitables, 4.66 seers of pulses, 1.57 seers of fats and oils, 2.57 seers of milk, meat and fish, *i.e.*, animal proteins and 1.17 seers of salt and spices. The total comes to 35.68 seers per month, *i.e.*, 1.27 seers per day. Taking one seer as equal to 32 ounces approximately, this comes to 40.6 ozs. daily. According to Dr. W. R. Aykroyd (*vide*, his note on results of Diet surveys in India, published in 1941), an adult workman should have a balanced diet of 43 ozs. daily. The proportion of nutritive food is also much lower in the diet of our Jute workers. Thus, the adult workman is expected to take per month (30 days) 14 seers of cereals, 9.4 seers of vegetables of all kinds, 2.8 seers of pulses, nearly 2 seers of fruit, an equal amount of fats and oils, and 10.3 seers of milk, meat, fish and eggs. It is clear that actually he gets about 8 per cent less of vegetables, no fruit, about 20 to 25 per cent less of fats and oils, and 75 per cent less of animal protein than he needs. These deficiencies he tries to make up by taking more cereals and pulse. If we exclude salt and spices and compare only the articles of food as noted by Aykroyd, we find that the deficiency in quantity is about 9 per cent.

"In the case of the family units, the position is worse..... Here, the deficiency in total quantity is of the order of 25 per cent while animal protein is lacking to the extent of 80 per cent, and vegetables and fats and oils are barely half of what are needed. The

[1] Index numbers of wholesale prices in India since 1939-40 may be seen in the Report on currency and finance for the year 1946-47. (Bombay 1947) pp. 130.

earlier survey (1940-41) had also revealed deficiency in diet for the individual as well as the family. But there has been a sharp decline in even the poor diet that was available in 1940-41. The reason is very simple. A reference to the prices for 1940-41 and 1944-45 for the same period reveals that rice has gone up in price by 273 per cent and atta by 187 per cent (rationed prices for both). Pulses, potato, fish and meat, which are not rationed show an increase of prices by 360, 533, 290 and 343 per cent respectively. Milk is no cheaper, having gone up 300 per cent in price. The effect of this abnormal all round rise in prices and the failure to supply rationed cereals at least at a cheap rate increased the per capita expenses in 1944-45 on food by 92.1 and 87.3 per cent respectively for individuals and families over the 1940-41 level.....It may be noted here that if cereals and pulses had been supplied at cheap rates or if the dearness allowance or basic wages had risen proportionately, at least the total quantity of food consumed per capita would not have fallen below the required amount. We may add in this connection that the fuel prices needed for cooking has also gone up to over 300 per cent (coal to 377 per cent and firewood to 329 per cent) and the expenses per capita have doubled for this item."[1]

We will now pass on to the question of Housing. Less than one lakh of workers are provided with Company quarters (' lines ') which are usually inadequate in space, ill-lighted, insanitary and overcrowded, but for which rent is charged of the occupants. The overwhelming majority of workers live outside the mill premises, in " back-to-back " bustees belonging to outside proprietors, which are breeding grounds of chronic diseases, physical decay and moral degradation. Absentism and low efficiency of labour are in no little degree caused by these housing conditions.

In his evidence before the Whitley Commission on Labour in India in 1929, the Assistant Director of Public Health, Government of Bengal, stated about the residence of workers in industry that, " The size of room varys from $8' \times 8'$ to $10' \times 10'$. In nearly all cases the rooms are provided with verandahs $4'$ wide used for cooking purposes. The rooms are dark and in none of them sunlight can penetrate through. Regarding ventilation, it is unsatisfactory."

About the housing of Howrah Jute workers, the Whitley Commission writes, " The workers have for long found it difficult to obtain adequate housing accommodation and to meet their need private land-

[1] *Science and Culture*, Vol. XII, February, 1947.

lords, often mill " Sardar " erect houses and huts in the neighbourhood of the Mills and let these at rents so high as to absorb a considerable proportion of the workers' earnings. Little or no consideration being given to the amenities of life, every available foot of land has been gradually built upon until the degree of overcrowding and congestion, particularly in certain parts of Howrah, is probably unequalled in any industrial area in India."[1]

Since then, 20 years have elapsed, but the condition has not improved in the least. On the contrary, during the war years, there has been a tremendous increase of population. This increase of industrial workers has accentuated the conditions only for the worse. Survey of the living conditions of Jagatdal Jute workers by Indian Statistical Institute in 1945 reveals the following :—[2]

Per Capita mean in period

Item	1940-41	1944-45	Change in 1944-45 as % of 1940-41	
Rent (rupees)	0.38	0.42	plus	10.5%
Floor space (Sq. ft.)	28.6	24.0	minus	16.1%
Floor space including verandah (Sq. ft.)	45.3	37.8	minus	16.6%

Bonus :—Despite the enormous reserves accumulated by the industry and the high level of profits earned during the war years no general bonus has ever been granted to the workers, nor does any general system of profit-sharing bonus exist.

Service Rules :—In a word, it may be said that security of service does not exist for the jute workers. Records of the length of service of operatives, where they exist, are arbitrarily compiled and quite unreliable. There are no uniform rules governing service conditions and things are generally managed at the employers' whim. Dismissals, suspensions and fines on flimsy grounds are almost daily occurrences in every mill, and the workers have no safeguard against them. Bribery and malpractices of all kinds are rife.

Leave and holiday facilities :—At present the jute Mills grant their workers 6 festival holidays in the year and since 1946, they have also been complying with statutory provision of a minimum of 10 consecutive days as annual holidays with pay. Apart from this, there is no provision for privilege, casual, sick or any other leave facilities.

[1] *Whitley Commission Report*, pp. 272.
[2] Manuscript available in the Office of the Institute.

We can easily understand, what this means to the lakhs of workers who are mostly foreigners to Bengal. They must go home periodically to visit their homes. Yet absence from work means not only loss of income but also no certainty of finding their jobs waiting them on their return.

Besides, the Statutory 10 days' Holidays are declared at the employers' sole discretion and at a time selected by them according to their own convenience. The worker has no choice in the matter.

Provident fund and Gratuity system :—The only existing provision against old age dates from 1946, when the Indian Jute Mills Association introduced a pension scheme, entitling a male worker with 30 years' and a female worker with 25 years' service to a monthly pension of Rs. 10.

Not only is the scale of pension hopelessly inadequate, but in practice very few workers actually get even this limited benefit. There are no proper rules governing the Scheme, and individual employers administer it according to their own discretion. In the absence of security of service and proper service records many workers are arbitrarily deprived of their due.

Working Hours :—At present, every worker is required to work 48-hours a week. But the overwhelming majority of the Jute Mill workers are physically unfit to work for even 48 hours a week. The terrific strain of the War years, low standard of living, and the old and rickety condition of the machinery in most of the mills, have combined to maximise industrial fatigue and to stretch physical strain to breaking point. Further intensification of work at this stage would have disastrous effects not only on the workers' health, but on production itself.

Medical facilities :—There are no medical arrangements for the jute workers in the period of their sickness, save and except some inadequate outdoor dispensaries. Workers' absentism in the mills is increasing daily.

Contract Labour :—Still now, a considerable number of workers, mainly the coolies known as " Sangras " in Jute mills are employed through contractors. These workers are the victims of unbridled exploitation and cheating at the hands of the contractors. They seldom receive full wages for the work done, as arbitrary deduction is made by the contractor's man at the time of payment. He usually draws full wages for say 8 hours' work from the mill management, and then actually pays his " Sangras " for only 6 hours. As they are given no wage bills, nor is there any form of written transaction,

they are completely at the contractor's mercy, and have no means of seeking redress of their grievances. As a result, their earnings, already depleted by the irregular nature of their work, are thus reduced to an intolerably low level.

Trade Unions :—The General policy of the Jute Mill employers towards the development of Trade Unions has traditionally been one of consistent opposition, refusal to deal with them even in small matters, deliberate victimisation of workers who are leading or active trade unionists, and suppression of Unions wherever possible by a variety of methods, including police repression.

This attitude has been responsible for keeping the jute labour-organisation in a comparatively undeveloped state, and has at the same time provoked in the workers' minds deep feeling of hostility and hatred towards their employers. It has on the other hand utterly failed to prevent strikes and other large scale manifestations of labour unrest.

Industrial disputes, arising out of the grievances and basic demands of 3 Lakhs of jute workers, are as old as the history of the industry itself. The primitive conditions of work and living had already earned the industry a notoriety when the Royal (Whitley) Commission on labour made its investigations in 1929 and reported on the terrible conditions prevailing at that time. There can be no doubt that for at least two decades the main grievances of the workers, relating to wages, security of service, housing, a share in the enormous profits, old age benefits, etc., have been fully known to this Central and Provincial Governments.

Despite the comparative weakness of Trade Union organisation these unredressed grievances and unfulfilled demands have been represented to the Government and Epmloyers times without number but to no avail. Disputes have resulted in stoppages of work regularly during the past 20 years, reaching peak points in the two General strikes of 1929 and 1937 and in 1946 when nearly 3½ million man-hours were lost through 67 strikes.

Despite this, no steps were taken to effect any basic revision of labour conditions. Even the long-standing demand for an Industrial Enquiry Committee has never been fulfilled. At last in 1945, a brief but useful survey of labour conditions was made by Mr. Despande on behalf of the Rege Committee, but no action was taken on his report.

From time to time, when faced with labour unrest, and directly in proportion to its intensity, the employers have made minor con-

cessions which utterly failed to satisfy the workers' real needs and in the long run only served to embitter relations still further. The employers have used their organised and centralised strength, as expressed through the Indian Jute Mills Association, to impose their own conditions uniformly on the workers and to deny them their most modest and legitimate demands. Their influence on past Governments in Bengal has also been exercised to maintain the status quo and prevent any substantial amelioration of the workers' lot.

At last, only on the August 15 last, the Government formally announced the appointment of the present Tribunal to consider the long-standing demands of jute workers.

Round the World

New House of Parliament.—

In the last week of May the foundation stone of the new House of Commons at Westminster was laid by the Speaker, Colonel Clifton Brown. It may be recalled that the old structure, hundred years old, was destroyed by Hitler's bombers during his air attack upon London. There were speeches made on the occasion by the Prime Minister, Mr. Attlee, and the leader of the Opposition, Mr. Winston Churchill. The ceremony was a formal one and the Speaker was in his official robes while laying the foundation stone. Mr. Attlee pointed out that Hitler had evidently thought that by destroying the building in which the House of Commons was accommodated he would be striking at the root of democratic government in the world and make it safe for fascism. But England was wedded to the democratic way of life and the marriage which represented a union of hearts could not be dissolved merely by the destruction of its outward symbol. Now another permanent accommodation for the House is being set up and it testifies to the determination of the English people to remain loyal to the parliamentary traditions of seven centuries.

It should be noted, however, that while parliamentary institutions outwardly remain today what they were a century ago, actually profound changes have already been wrought in their power and functions. These changes have come slowly and imperceptibly but accumulated changes of decades are so great that few will say that the Mother of Parliaments is in 1948 what it was in the age of Queen Victoria. Eighteenth century was, it is true, the age of great orators. Parliamentary eloquence was at its height when Charles Fox and William Pitt sat facing each other in the old House of Commons which was destroyed by fire in 1835. But Fox's great periods hammered in vain the stone-wall of regimented majority which Pitt commanded. However great were the resources of the opposition and however brilliantly and eloquently it might put its case against the Government, it was difficult, if not impossible, in that age of rotten boroughs, pocket boroughs and King's friends to batter it down. The Government might remain unmoved and un-movable.

In the 19th century, however, the Reform Acts changed the complexion of the House and increased the power of the Opposition. The chances of the Opposition forming the Government and the Government becoming the Opposition increased manifold. When speeches made in the House could brighten or darken the future of a Government and when actually they were responsible for the fall of one Ministry and the establishment

of another, debates in the chamber not only interested the public but they acquired a romantic thrill. They became still more interesting and thrilling by the fact that two great parliamentary wizards of the century sat face to face for more than thirty years, each girding up his loins and filling his oratorical armoury to give fight to the other. This was the heyday of Parliament. King's power had been curbed, pocket boroughs and rotten boroughs had been eliminated and could no longer disfigure the House, but people's sovereignty had not yet been so asserted as to overshadow the chamber where their representatives sat and deliberated.

This pre-eminence of the Parliament outlived for a decade and a half its great leaders of the 19th century. If the first World War had not taken its toll and changed the outlook of the people, it might have lasted a few more years still. But the War mobilisation had finally enthroned the people and the centre of gravity had shifted to them. What Government was to remain in power and what was to be thrown overboard was now to be decided less by the Parliament and more by the sovereign people who became eager to act direct and not to depend for such crucial purposes upon their delegates. The executive also gained a good deal at the expense of the legislature. Exigencies of modern administration made the Cabinet more powerful. So pressed between the upper millstone of the Cabinet and the lower millstone of the people, the Parliament lost much of its glamour and authority. But no body will deny that it is still the keystone of British governmental system.

Transplantation of Britain to Australia.—

The Prime Minister of Australia, Mr. Chifley, is reported to have seriously suggested that fifteen million Britishers might, along with the industries in which they are employed, emigrate to Australia. The suggestion, if carried out, may do good both to Britain and to White Australia. Britain requires an outlet for her population on more than one ground. With her investments in other countries wiped out by the war and with her empire considerably reduced by the independence of India, it will be difficult, if not impossible, for her to maintain a high standard of livng for more than forty million people. In fact during the war the former Dean, Sir Ralph Inge, actually pointed out that England's position, inspite of Churchill's fulminations, would fast approximate that of Holland. It would be impossible for her to maintain more than twenty million people and them also only in rustic comfort. Although the former Dean had always the reputation of being gloomy in his prognostications, not unoften he would tell the truth directly and pointedly. In his estimate of the total population of Britain in the decades to come he was not far from correct, otherwise a suggestion like the one which Mr. Chifley has made would have been laughed out of court. It is, however, being seriously considered. There is another reason also why Britain should try to reduce her population.

A third world war is in the offing. It may be postponed for some time but it may not possibly be prevented. But when it breaks out, it will break out with atomic weapons being used on both sides. It will mean disaster to every country. It will, however, mean ruin to Britain where the population is so concentrated in so small an area. During the last war Churchill had declared that the British people would continue to resist the Nazi invasion from Britain so long as that was possible and thereafter from Canada, where many British children had already been evacuated. It may be said that if British people are now to emigrate on a mass scale, they might proceed to Canada which was the war-time refuge. But Canada was contemplated during the war largely because Australia itself was threatened by the Japanese and could not be relied upon as safe. Now Japan is down and out. Secondly, Canada, though loyal to British connection, is much too under the influence of the U.S.A. If Britons are to emigrate *en masse*, they would do it with the object of continuing their tradition of world influence from a new centre. Australia being less attached to U.S.A., it will provide a better background than Canada in this regard.

On the side of Australia also there are good grounds why her Prime Minister should advocate this mass emigration of Britons to his country. Australia is a continent but population is only seven million. There may be dispute about the natural resources of this island-continent. But there is no gainsaying the fact that it may maintain in comfort more than three times this population. People of Asiatic countries which are already over crowded may demand entry to make good the gap. The Japanese had actually tried to force open the door. They were not successful. A writer observes in the *Fortnightly* : " The threat passed as by a miracle, and at the moment the internal weakness of China, Japan and India makes the problem less immediately acute." But the danger may reappear, and it may be difficult for the seven million whites to maintain their monopoly in the continent. So if white Australia policy is to be made permanent, it is necessary to increase the white population. Natural increase would not be enough. Immigration and that on a mass scale should be encouraged. It was necessary again that if complications were to be avoided these immigrants should be Britons. This for three reasons. First it will be helping Britain in solving her problem. Secondly it will maintain the British character of the Dominion. Thirdly, immigration of people who are accustomed to agriculture and may seek only agricultural work will thereby be avoided. The writer already quoted observes : " Australia's demands for additional agricultural man-power will in any case be small." From Britain will come not only men accustomed to work in industries, but what is more they will come over along with the industries in which they are employed. This will make their settlement easy. While this will be a good solution of the problem of Britain and that of white Australia, it should give food for thinking to non-white people in the Far East.

Marshall Plan : Its Implications.—

European Recovery Programme as embodied in the Marshall Plan has been acclaimed on the one side as imperialistic and machiavelllian and on the other as disinterestedly generous and humanitarian. A writer in the April number of the *Fortnightly* discusses the issues and thinks that the programme has both elements in it. That the United States of America has a long humanitarian tradition, none will deny. There is no doubt about it that a large number of people in that country has enthusiastically welcomed the Marshall Plan although its execution will mean for them considerable self-denial. The American housewife, the American wage-earner, the American businessman—all will suffer on this score. On the one hand there will be great restrictions on the free consumption of goods and on the other high taxation. But many people will cheerfully bear this burden with the idea that people in Western Europe will have an opportunity by their sacrifice of rehabilitating themselves. Others, however, are not imbued with generosity, although they also support the policy of assisting West-European countries. They are impressed by the danger of Soviet domination which will extend its bounds if economic progress is not ensured in time to the democratic countries. If the ramparts of democracy fall in Western Europe, the tide of communism will sweep across the Altantic as well. So far as they are concerned, the Marshall Plan is, therefore, only an insurance against the onrush of communism. There is lastly the important economic motive behind the E.R.P. American exports must be balanced by imports. But in the absence of the latter the equilibrium in the U.S. balance of payments was lost. It should be remembered also that without the maintenance of exports the existing volume of employment in the country cannot be maintained. So exports have to be stimulated and this can be done best under existing circumstances by gifts and credits. In the ultimate analysis therefore it may be said that the E.R.P. is also an insurance against unemployment. In any event motives, sublime and grotesque, have combined in the making of the Marshall Plan.

American Presidential Election.—

The Republican Convention which met at Philadelphia this month has set at rest the speculations regarding the next President of the United States. It has nominated Governor Dewey of New York as the Republican candidate. Judging from the trends of opinion in the country, this nomination really means the return of Mr. Dewey to the White House in November next. That an outstanding man has been selected none will deny. Mr. Dewey has shown vigour and drive since he first took a public office. As he is still comparatively young he will certainly carry these gifts to the presidential *gadi*. But the problems which the world has to face during the next few years are both intricate and serious. The United States as the strongest power has to take a leading part in their solution,

and the President as both *de jure* and *de facto* head of the executive will have to bear the main burden of this responsibility. Mr. Dewey, it may be repeated, will certainly contribute energy and vigour to the tackling of these problems. But the wide outlook and the human touch which alone may help in finding solution of the complex problems may not be forthcoming, and without them mere energy and vigour may not avail. Hoover also, it should be remembered, had a great reputation for executive ability. But faced with a crisis, he became an unreliable helmsman, and the boat of the state drifted on aimlessly till it was put back into the main current of progress by Roosevelt. We are not sure if Dewey will not prove a second Hoover.

Future Constitution of India.—

The Draft Constitution which was prepared and published a few months ago was to have been discussed and finally adopted in May last. But the meeting of the Constituent Assembly to this end was postponed for three months on the ground that the members, pre-occupied with a busy legislative session, had no time to digest the provisions of the Draft. It was expected that in August the final discussion would take place. But it has again been postponed to October. This postponement from time to time may dishearten many. The existing arrangement is emphatically a stop-gap one and should not be unduly prolonged. On the side of the Government of India there is of course much to be said in favour of postponement. Their members are the leaders of the country and the Constituent Assembly. They are, however, too busy and pre-occupied with urgent problems like those of Kashmere and Hyderabad. The future constitution is again too important a subject to be finally disposed of in a cavalier fashion. There is again the question of British connection which may be tackled better after the Commonwealth Conference to be held in London in October. These are weighty objections to immediate decision regarding our future system of governance. But it is not unlikely that India will remain confronted with urgent problems for some years to come. The New Governor-General has actually told us that there will be hardly any respite during the next five years. In view of this, postponements of the discussion and adoption of the new constitution may not be justified. It should be remembered in this connection that in China a democratic constitution was to be adopted in the early thirties. But postponed from time to time it had to be shelved for fifteen years. Possibly the Chinese situation would not have deteriorated as much as it actually did if in time a democratic constitution was set up and change of leadership made possible by constitutional means. We should keep it in mind as a warning.

U. N. DECISION AGAINST INDIA

Dr. Taraknath Das's Letter to New York Times.

TO THE EDITOR OF THE NEW YORK TIMES :

As a friend of the United Nations and an advocate of Indo-American collaboration, I am greatly concerned over the fact that the United Nations handling of the dispute between India and Pakistan has greatly prejudiced the status of the U. N. as an impartial body, so far as India is concerned.

Friends of the United Nations in India, including even persons like Nehru, are beginning to be more strongly of the opinion that Anglo-American pressure is responsible for favouring Pakistan in the issue of Kashmir before the U. N. This, Indians feel, is being done to please the Pan-Islamist bloc of powers—Pakistan is one of them—which may ally themselves with the Anglo-American powers against Soviet Russia.

In favouring Pakistan, the United Nations is ignoring valid and fundamental legal issues against Pakistan. That country has, beyond doubt, been an accessory to aggression against India's territorial integrity. It is clear to all impartial observers that Pakistan's actions regarding Kashmir have been far more aggressive and contrary to all rules of intercourse between two friendly powers than those of satellites of Soviet Russia in relation to the Greek rebels.

Unlike Action on Greece

Nevertheless, the stand of the U. N. in favouring a plebiscite in Kashmir while invading forces are still in the country is opposed to the precedents established in many cases, especially opposed to the stand of the U. N. regarding the demands of the Greek rebels for a plebiscite. Indians are openly accusing the U. N. of having a double standard of international morality—one favouring the present Greek Government (because Greece is regarded by many Indians as a satellite of Anglo-American powers), and the other for India, which has declared through its Prime Minister that it will remain neutral in any dispute between the U.S.S.R. and the Anglo-American powers.

Now it has been reported that the autocratic and tyrannical Government of Hyderabad, which until recently was a dependency of the British Government of India, will bring up the issue of its independence before the United Nations. It is refusing to join the Indian Union, while practically all the other princely states have done so, acknowledging the suzerainty of the Union of India in matters of national defence, foreign affairs and international commerce.

It is recognized by all important authorities on international law, such as Hall, Oppenheimer and others, that none of the " Native States of India " enjoyed any of the fundamental rights of sovereignty and were absolutely

under British control. Today, therefore, Hyderabad does not enjoy independent status, and recognition of independent status for it will legitimately be regarded by the Government of India as an unfriendly act. In this connection, it should be remembered that even the Government of Pakistan has accepted the position that the Dominion of India continues the international personality of the undivided India and that Pakistan is only a seceding state. Hyderabad's action will accordingly be regarded as secession from India, parallel to the action of the Southern States in 1861.

American statesmen, not to speak of the American public, should realize that just as the United States of America will never permit Texas or California or any other state or part of a state to declare its independence outside of the Federal jurisdiction of the American Government or to exercise independent authority in matters of national defense, foreign policy and international economic affairs, similarly the Republic of the Union of India will under no circumstances allow the State of Hyderabad to assert its independence outside India's federal jurisdiction. Nor will India tolerate any move on the part of Hyderabad toward joining any other state which will be detrimental to the national security and vital interests of India.

Viewed as Internal Affair

There is every indication in the news from New Delhi that acute tension between Hyderabad and India is already tending toward a conflict. Hyderabad's efforts to set up an independent state are similar to the efforts of the Azerbaijan rebels to assert that region's independence from Persia. It should be thoroughly understood that if the United Kingdom or any other power encourages Hyderabad actively—such as by supplying arms, officers and financial aid—or in any other manner, to act against Indian interests, the Government of India, to protect its vital interests and national security, will be compelled to regard such actions as unfriendly. Under these circumstances it will be wise for the U. N. not to meddle in such matters as may be regarded as India's internal affairs.

All far-sighted Indian statesmen are most eager to co-operate with the United Nations and to cultivate the friendship of the Anglo-American powers. But international friendship among nations is based on reciprocity. The development of a suspicious and unfriendly attitude on the part of the people of India toward the U. N. and the Anglo-American powers will have very far-reaching consequences in the present disturbing relations among great powers, and adversely affect the cause of world peace. It is to be hoped that the Anglo-American powers may not act in such a fashion as to deepen the existing feeling of distrust in India.

NEW YORK, TARAKNATH DAS
The 29th June, 1948.

Reviews and Notices of Books

Gandhi's Challenge to Christianity. By S. K. George. Navajivan Publishing House, Ahmedabad. Rs. 1-8.

This is an Indian Edition of a work which aroused not a little interest on its first publication in England some years ago. The author is an Indian Christian of the newer generation, and one who appears to have strong convictions, and to have stood by them in the face of opposition from established authority and at considerable personal cost. One therefore expects to find in this work thinking that is at variance with the established lines, and emphasis that savours of the rebel and the outlaw. One is not disappointed. Mr. George is bold, and at times, daring in his indictment of formalised, which is for him fossilised, Christianity. He has a direct and forceful style, and nowhere is his onslaught as decisive as when he is crossing swords with the leaders of the Church for the smug self-satisfaction and convenient indifference to social injustices to which a fair number of them have been given.

All this is, of course, much-trodden ground, though this is probably the first occasion that the subject is dealt with in an Indian setting, and by a son of the soil. Mr. George's main theses, however, are, first, that Gandhiji is, both by his life and example, truly a man of God, and the one who has put into practice the precepts of Christ more honestly and unreservedly than all else ; and secondly; and this seems to lead almost imperceptibly from the first, that Hinduism, the religion of Gandhiji, is broad enough to include within itself the demands of " essential Christianity," and that Christianity in India should sever whatever connections it has with the West, and make a *rapprochement* with Hinduism.

Of the first, little need be said. There is no gainsaying the fact that Gandhiji, though himself outside the fold of the Church, has put to shame a vast mass of professing Christians by the manner in which he practised those same precepts on which Christianity in contradistinction to some other religions lays special emphasis. Without doubt, Gandhiji is a challenge, though perhaps many would feel that the challenge is to Christians everywhere rather than to Christianity itself. It is particularly appropriate that the fact of this challenge should be acknowledged by an Indian Christian, and the felicity of the acknowledgement is all the greater for the fact that Mr. George made it years previous to Gandhiji's martyrdom.

The argument in the second of Mr. George's contentions is, however, less easily comprehended. Probably one could do Mr. George greater justice if he were rather more precise as to the *rapprochement* he advocates. Few

will deny that if there are any among Indian Christians who continue to regard the West as their cultural El Dorado, they should forthwith relieve themselves of the delusion. But the argument for a Vedantic interpretation of Christianity can scarcely be sustained by the mere analogy of St. Augustine's interpretation of Christianity in Neo-Platonic terms; and many, alike from Hindu and Christian folds, for whom religion holds a significance greater than mere ethics, will feel that the agrument that Mr. George advances, *viz.*, that Hindu thought is more pronouncedly religious than Greek thought ever was, detracts rather than lends support for the *rapprochement*.

Be that as it may, this book will be of very great interestt to all those who value sincerity of purpose in this field. Those readers who find it difficult to agree always with Mr. George will nevertheless be indebted to him for his help in rethinking fundamentals.

K. P. L.

The Development of Islamic Culture in India. Dr. Ishtiaq Husain Qureshi, M.A., Ph.D. (Cantab.), Muhammad Ashraf, Lahore, 1946. Pp. 16. (Pakistan Literature Series No. 9). Price As. 6.

In this small pamphlet, the learned author has very admirably dealt with the broad facts of Islamic culture as moulded in the Indian atmosphere. He has given us a clear picture of the joint contribution of the Hindus and the Muslims in all branches of culture and specially in the field of religion, literature, architecture and painting. Emphasis has been laid on the contribution of Muslim savants to Hindu literature. The development of Urdu, the growth of the Bhakti cult and the results of the impact of Islam on Hinduism have all been given their proper place in very short compass. But one cannot agree with the author's conclusions about the result of centuries of continuous and sustained efforts on the part of the rulers, thinkers, saints and poets to educate the people. Many did succeed in forging strong bonds of unity and evolved a culture and civilisation which was neither Hindu nor Muslim but distinctly Indian. Unfortunately, the century and half of British rule that intervened helped to loosen the bonds of unity between Hindus and Muslims with disastrous consequences to both. The book is avowedly written from a particular point of view, although the author has used all his skill and ingenuity in giving it the garb of a dispassionate treatise.

S. K. MOOKERJEE

Pakistan O Sampradayik Samasya. By Atulya Ghose. Orient Book Co., Calcutta. Pp. 60. Rs. 1-4. 1947.

The book is small but the problem it deals with is an important and complicated one. The author has diagnosed the disease and

prescribed the remedy. It is the people who can undo the mischief that has been done by the forces of imperialism and fanaticism. Religion has never been a problem with Indians. It has been created by waning imperialism because of the desire to rule over the Asian continent. Our problem is bread. Whether the division of India can provide better and sufficient food for the masses of India and Pakistan is the question that faces us today. Slogans and violence cannot keep any one in power indefinitely. A country becomes an independent and sovereign one when its people feel like that. Can anybody in divided India speak without thinking what independence and sovereignty mean to us? The people have reached the point of starvation. No solution has been found to meet the monster of famine that is in the offing.

The writer is a very clear thinker. One cannot but appreciate the skill and zeal which made it possible for him to unveil the motives of the makers of Pakistan. A book of this sort is an acquisition to Bengali literature. The approach of the writer is simple and direct. He talks little but makes the reader think. If Bengali writers spend some of their time in dealing with the day-to-day problems of the people as the writer has done, they will do great service to their countrymen.

S. K. MOOKERJEE

Ourselves

Dr. Suniti Kumar Chatterji

International Co-operation in Art and the Sciences, which was at a standstill during the years of war, is now sought to be revived in the hope of the advent of better times, and we have as a result of this a number of international conferences and congresses of a learned and scientific character in Western Europe this summer. Thus the Sixth International Congress of Linguists and the Twenty first International Congress of Orientalists will be held in Paris during the second half of July, and the third International Congress of Anthropologists will take place at Tervuren in Belgium after the middle of August. We are glad to note that Dr. Suniti Kumar Chatterji, Khaira Professor of Indian Lingiustics & Phonetics and Head of the Department of Comparative Philology is going to represent the University at all the three Congresses mentioned above. Dr. Chatterji has also been honoured by the Government of India by being made one of its representatives at the Congress of Orientalists (Sir Sarvapalli Radhakrishnan and Mahamahopadhyaya Dr. P.V. Kane of the University of Bombay being the other two official representatives from India, with Sir Saravapalli as the Leader of the Indian representatives). Dr. Chatterji expects to return in the middle of September.

The Czechoslovak Technical Mission at Calcutta University

In the Vice-Chancellor's room on Saturday, the 5th June, the World-Economic Institute of Calcutta University was at home to the Czechoslovakian Technical Mission on tour in India studying the industrial progress of the country. The Mission comprised Prof. J. Cermak of the Technical University of Prague, and Dr. A. Vysoky, chemical engineer, representing the Skoda Works. Among the members were two representatives of Kolban Co., namely, Engineer J. Dvorak (hydraulic turbines) and Dr. F. Jansa (electrical traction), as well as Mr. A. Faehnrich who has been doing business in India for over ten years. The Mission was led by Mr. M. Rubeska, Export Manager, Czechoslovakian Metal and Engineering Works, which is something like a general holding company for the nationalized industries of Czechoslovakia.

The Czechoslovak engineers spoke in English to the questions set by the Indian academicians and businessmen who attended the function. On behalf of the University hospitality was offered by the Registrar, Mr. Satischandra Ghosh, who welcomed the guests and thanked them for their presence. Called upon by him Professor Benoy Sarkar introduced the guests to one another and suggested that Czechoslovak Industry might offer facilities to Indian engineers, technologists and professors for practical experience in factories, workshops and research institutes. Mr. Rubeska replied saying that those Indian engineers who would work with Czechoslovak machines in India would eventually get such chances in Czechoslovakia. Professor Cermak added that their technological Universities and Research Institutes would certainly care to extend facilities to Indian scholars along the lines desired.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Memo. No. C/156/Affl.

It is notified for general information that under Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of the session 1948-49, the Dinabandhu Institution, Sibpur, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Mathematics, Civics, Sanskrit, Logic, History, Commercial Geography, Commercial Arithmetic and Elements of Book-keeping and Geography to the I.A. Standard and in English, Bengali (Vernacular), Mathematics, Physics, Chemistry, Geography and Biology to the I.Sc. Standard with permission to present candidates for the Examinations in the subjects from 1950 and not earlier.

S. C. Ghosh,
Registrar (Offg.).

Memo. No. C/173/Affl.

It is notified for general information that under Section 22, read with Sub-section (3), Section 21 of the Indian Universities Act (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1948-49, the City College, Calcutta, shall be affiliated to the Calcutta University in Physics to the B.Sc. (Honours) standard with permission to present candidates for the examination in the subject from 1950 and not earlier.

By Order of the Vice-Chancellor and Syndicate,
S. K. Dutt
For Registrar.

Notification No. Misc. R./1

It is hereby notified for general information that "Manipuri" has been added to the list of Vernaculars recognised for the B.A. Examination under Sub-section (2), Section 6, Chap. XXXII of the Regulations.

Note.—The above regulations will be given effect to from the Examination of 1949.

Senate House,
The 12th July, 1948.

S. C. Ghosh,
Registrar (Offg.).

Notification No. R/11

The 4th May, 1948

It is notified for general information that the following new Chapter XI-A *re* Post-Graduate Teaching in Medical Science (to be inserted after Chapter XI of the Regulations) has been sanctioned by Government.

Chapter XI-A

POST-GRADUATE TEACHING IN MEDICAL SCIENCE

1. The University shall provide for Post-Graduate Teaching, Study and Research in the Faculty of Medicine.

Explanation : The term 'Post-Graduate' as used in this Chapter has reference only to the examinations for the degrees of Doctor of Medicine, Master of Surgery and Master of Obstetrics, and following Diplomas and such other degrees and Diplomas in various branches of Medical Science as may be determined by the Senate from time to time by regulations framed in this behalf on the recommendation of the relevant Bodies within the University :—

Diploma in Public Health (D.P.H.); Diploma in Ophthalmic Medicine and Surgery (D.O.M.S.); Diploma in Maternity and Child Welfare (D.M.C.W.); Diploma in Tuberculous Disease (D.T.D.); Diploma in Obstetrics and Gynæcology (D.O.G.).

2. Post-Graduate Teaching in Medical Science in Calcutta shall be conducted only in the name and under the control of the University as hereinafter provided. For this purpose a Council named Council of Post-Graduate Teaching in Medical Science shall be constituted.

3. The staff for the Post-Graduate Teaching in Calcutta will consist of (*a*) Teachers appointed and paid by the University; (*b*) Teachers whose services are, on the application of the University, lent from time to time by the Provincial or Central Government or by an institution and who during the time they work under the University are University teachers; (*c*) Teachers in Colleges whose attainments specially qualify them for Post-Graduate instruction and who undertake, at the request of the University and for a remuneration decided on by it, to deliver a course of lectures on selected topics; teachers in Colleges whose attainments specially qualify them for Post-Graduate work, and who shall be recognised by the University as Extra-Mural Lecturers; (*d*) persons engaged in other than educational work who undertake, at the request of the University and for a remuneration decided on by it, to deal with special subjects in which they are authorities.

Extra-Mural Lecturers shall be recommended annually by the colleges for recognition by the University. Such recommendations, along with a statement, showing at the time of the first recognition, their qualifications and outlining the proposed course of instruction for the ensuing session, shall reach the University not later than February 15 in each year. Such proposals shall be placed before the Board of Higher Studies and the Executive Committee, the selection to be finally made by the Senate on the recommendation of the said Executive Committee. The Senate shall have the power to order further consideration of such recommendation. Lecturers thus recognised by the University shall undertake to impart such instruction on such subjects as may be decided upon by the Executive Committee in each year and such instruction shall be open to Post-Graduate students of the specified group concerned and to such other Post-Graduate students as desire to attend. The question of remmuneration of such lecturer and tuition fee to be paid by students who attend such instruction shall be settled by the Senate on the recommendation of the Executive Committee in consultation with the Colleges.

4. A Council of Post-Graduate Teaching in Medical Science in Calcutta shall be constituted annually and be composed as follows :—

(*a*) *Ex-officio members*—

(*i*) The Vice-Chancellor.
(*ii*) The Dean of the Faculty of Medicine.
(*iii*) The Director of Health Services to the Government of West Bengal.
(*iv*) Heads of all constituent colleges in Calcutta which are affiliated to or recognised by the University to the M.B. standard or which present candidates for any of the examinations mentioned above.

N.B.—A constituent college means (*i*) a college affiliated to the University up to the M.B. standard, (*ii*) a college which presents candidates for the M.B. examinations of the Calcutta University and (*iii*) institutions which present candidates for any of the examinations mentioned in Section 1 above in the Calcutta University.

(*v*) All persons appointed teachers for Post-Graduate instruction in Medical Science, under Section 3 above.

(*b*) Four members of the Senate annually appointed by the Senate.

(*c*) Four members of the Faculty of Medicine annually appointed by the Faculty of Medicine.

(*d*) Two members of the Faculty of Science annually appointed by the Faculty of Science.

Provided that, for the purpose of the constitution of the first Council, under these regulations, the persons mentioned in clause (*a*) (*v*) above shall be deemed to include all teachers who, on the date of commencement of these Regulations, are in the opinion of the Syndicate engaged in Post-Graduate work in Medical Science in Calcutta or who may be appointed as Post-Graduate Teachers or on whom the status of Post-Graduate Teacher is conferred, by the following Special Committee :—

(*i*) The Premier of the Province of West Bengal.
(*ii*) The Minister for Public Health, West Bengal.
(*iii*) The Vice-Chancellor.
(*iv*) The Dean of the Faculty of Medicine.
(*v*) The Director of Health Services to the Government of West Bengal.
(*vi*) Heads of constituent colleges or institutions mentioned in (*a*) (*iv*) above.
(*vii*) Three persons appointed by the Syndicate (who may not be members of the Senate).

The said Committee may consult such authorities or such persons as they deem necessary.

Explanation : No person after the constitution of the first Council shall be deemed to be a ' teacher ' within the meaning of clause (*a*) (*v*) of this section unless he performs independent teaching work in the Post-Graduate classes. If a question arises as to whether a member of staff is a ' teacher ' for the purpose of this rule, the matter shall be referred to the Senate for decision.

5. The Council of Post-Graduate Teaching in Medical Science shall annually elect its own President.

6. As soon as possible after the constitution of the Council an Executive Committee thereof shall be annually formed as follows :—

(*i*) The President of the Council, *Chairman*.
(*ii*) The Vice-Chancellor.
(*iii*) The Dean of the Faculty of Medicine.
(*iv*) The Dean of the Faculty of Science.
(*v*) Heads of Departments within the jurisdiction of the Council.
(*vi*) Two representatives of the Senate elected by the Senate, of whom at least one shall be a Principal or teacher of a constituent college or an institution mentioned above.
(*vii*) One representative of the Syndicate.
(*viii*) One representative of the Faculty of Medicine.
(*ix*) Fifteen members to be elected by the Council of whom at least seven shall be either Heads of or Lecturers in constituent colleges or recognised institutions concerned or University Professors or Readers or Lecturers in the Department of Post-Graduate Teaching in Medical Science.

Provided that in the case of whole-time Lecturers not more than one shall be from any one Department ; provided also that in the case of part-time Lecturers not more than one representative shall be from any one college.

7. The Boards of Higher Studies shall be constituted annually in each of the following subjects within two months of the constitution of the Council :—

(*i*) Medicine.
(*ii*) Surgery.
(*iii*) Midwifery.
(*iv*) Pathology, Bacteriology and Medical Zoology.
(*v*) Anatomy.
(*vi*) Physiology.

(*vii*) Pharmacology.
(*viii*) Bio-Chemistry.
(*ix*) Bio-Physics.
(*x*) Radiology and Radio-Therapeutics.
(*xi*) Hygiene.
(*xii*) Ophthalmology.

Note.—Should arrangements be made at any time for instruction by the University in any branch of Medical Science other than those mentioned above, a Board of Higher Studies in such subject shall be constituted as early as possible.

Provided that during the interim period between the commencement of the operation of these regulations and the constitution of the Boards, the powers of the said Boards shall be exercised by the Executive Committee.

8. The Board of Higher Studies in each subject or group of subjects shall consist of—

(*a*) Teachers of that subjects or group of subjects appointed under Section 3, such teachers shall be members *ex-officio*.
(*b*) Three persons elected by the Council from amongst its members.
(*c*) Not more than two members may be nominated by the Syndicate from amongst the members of the Faculty of Medicine and the Faculty of Science.

Where a Board of Higher Studies as constituted above does not contain at least 33 per cent of members who are also members of the ordinary Board of Studies in Medicine, such a number of members shall be co-opted from the said ordinary Board as will bring the percentage as near as possible to 33.

9. The Senate on the recommendation of the Executive Committee of the Council, concurred in by the Syndicate, which shall not be subject to confirmation by the Council, shall appoint a Head of each Department as follows :—

(*i*) Where there is only one Professor in any Department the Executive Committee shall recommend that the Professor be appointed the Head of the Department. If there be no Professor and there be a post of Reader, then the Executive Committee shall recommend the occupant to be the Head.
(*ii*) In the case of a Department where clause (*i*) is not applicable or the Executive Committee forwards a definite recommendation for its supersession in a special case, the Senate shall appoint its Head after considering the recommendation of the Executive Committee and the Syndicate as above.
(*iii*) The Head shall be appointed for five years but he will be eligible for re-appointment.
Provided that the appointment of an officiating Head for a period not exceeding three months may be made by the Executive Committee when necessary.
(*iv*) Where the Executive Committee considers it desirable it may recommend to the Senate that the term of office of the Head of a Department should terminate. It will be open to the Senate to accept the recommendation provided a two-thirds majority of the members present at a special meeting of the Executive Committee, called for the purpose, is in favour of such recommendation.

The duties of Heads of Departments shall be—

(*a*) The Head of a Department shall be responsible to the University and primarily to the Executive Committee for carrying out the decisions of the University within the Department and for ensuring efficient working.
(*b*) He shall be the Chairman of the relevant Board of Higher Studies.
(*c*) He shall arrange the time-table and distribution of work in consultation with the other teachers of the Department. Any case of difference between the Head of a Department and a teacher of the Department regarding the arrangement of the time-table and distribution of the work shall be decided by the Executive Committee.
(*d*) He shall be responsible for the expenditure of money allocated to the Department and for ensuring that an account is kept of the appliances, apparatus, etc., in the Department in accordance with the procedure decided by competent authority.
(*e*) He shall ensure, in consultation with the other teachers that the students receive such advice and guidance as they may require, with regard to their courses of studies and other matters. He shall also, in consultation with other members of the staff, allocate students to individual members

of the staff for tuition and guidance for the purposes generally indicated hereinafter in Section 24.

(*f*) He will perform such other duties as may be entrusted to him by the Senate on the recommendation of the Executive Committee.

10. The Council mentioned in Section 4 is vested with authority, subject to the ultimate control, of the Senate to deal with all questions relating to the organisation and management of Post-Graduate Teaching in Medical Science in Calcutta.

The Executive Committee of the Council shall receive and consider reports from the Boards of Higher Studies as to the progress made in their respective subjects and the results of the examinations and shall exercise such supervision and give such directions as may be necessary to ensure regularity of the work and maintenance of discipline among the students.

Subject to the provision of Section 13 hereinafter the Executive Committee will have the power of making temporary teaching arrangements within the Budget grants whenever necessary. But if the proposed arrangements involve additional financial commitments not provided in the Budget, the Executive Committee shall refer the matter in the first instance to the Finance Committee for Post-Graduate Studies in Medical Science, and shall place its recommendation before the Senate through the Syndicate for sanction together with a report thereon from the University Finance Committee. The temporary arrangements in such cases shall be subject to the sanction of the Senate.

11. The Board of Higher Studies in each subject shall, for purposes of Post-Graduate teaching and Post-Graduate examination, make proposals regarding—

(*a*) courses of study,
(*b*) recommended books,
(*c*) standards and conduct of examinations,
(*d*) teaching requirements from year to year other than preparation of time-table and distribution of work among the members of the staff,
(*e*) appointment of examiners, and
(*f*) such other matters as may, from time to time, be specified by the Council with the approval of the Senate.

Proceedings of the Board of Higher Studies, except as otherwise provided for, shall be subject to confirmation, revision or modification by the Executive Committee which shall also have the power to send such proceedings back to the Boards of Higher Studies for further consideration.

Proceedings of the Executive Committee, except as otherwise provided for, shall be subject to confirmation, revision or modification by the Council which shall also have power to send such proceedings back to the Executive Committee for further consideration.

Proceedings of the Council shall be transmitted to the Senate through the Syndicate with such observations, if any, as the Syndicate may deem necessary and shall be subject to confirmation by the Senate.

The Council shall report on any subject that may be referred to it by the Senate. Any member or any number of members of the Senate may make any recommendation and may propose any regulations for the consideration of the Council. The Senate may, if necessary, direct the Council to review decision on any matter.

12. Each Board of Higher Studies and other competent body under the Post-Graduate Department shall, not less than six months before the termination of the academic session, formulate the requirements of the special department, during the ensuing session, together with an estimate of the probable financial cost. The Executive Committee shall thereupon examine the said requirements and formulate the consolidated demands of all departments for scrutiny and for preparation of the Budget Estimates by the Post-Graduate Finance Committee in Medical Science.

APPOINTMENTS

Appointments to Professorships and Readerships.

13(1). Whenever there is a vacancy in a Professorship or Readership other than any Endowed Chair (which may be established) to which special conditions as to the method of appointment may apply in accordance with the provisions of the Trust Deed concerned, a Selection Committee shall be set up constituted as follows :—

(*i*) The Vice-Chancellor, *Chairman*.
(*ii*) The President of the Post-Graduate Council in Medical Science.
(*iii*) One Member appointed by the Senate.
(*iv*) One expert appointed by the Syndicate.
(*v*) One member appointed by the Executive Committee.
Such appointment shall not be subject to confirmation by the Council.
(*vi & vii*) Two experts (not connected with this University) to be nominated by other Universities, bodies or persons on the invitation of the Syndicate after consultation with the Executive Committee.
(*viii*) One expert nominated by the Vice-Chancellor.

(II). Whenever there is a vacancy in a post other than that of a Professor or Reader, a Selection Committee shall be set up constituted as follows :—

Appointments to posts other than Professorships or Readerships.

(*i*) The Vice-Chancellor, *Chairman*.
(*ii*) The President of the Post-Graduate Council in Medical Science.
(*iii*) The Dean of the Faculty of Medicine.
(*iv*) Head of the relevant Department.
(*v & vi*) Two members to be nominated by the Syndicate, of whom one shall be a Principal or a Teacher of a constituent college or an institution recognised by the University.
(*vii & viii*) Two members appointed by the Executive Committee, of whom at least one, where possible shall be a Professor or Reader of the Department. Such appointments shall not be subject to confirmation by the Council.

Provided always that in the case of constituent colleges or institutions recognised by the University as above, the Committee constituted either under 13 (I) or 13 (II) shall make the appointment in consultation with the relevant authority concerned.

Note.—The relevant authority in the case of Government Colleges will be authority or authorities indicated by the Government and in the case of other colleges under private management the relevant Governing Body concerned or any other body indicated by that Governing Body.

Appointments under Section 13 (I) and (II) shall be made by the Senate only in accordance with the recommendations of the Selection Committee which shall include particular proposals relating to tenure, pay and other conditions of service. The Senate shall have the power only to refer back the recommendations to the Committee for consideration.

The procedure laid down in the Section shall not apply in the case of a temporary vacancy not exceeding one year.

14(1) The Senate may, on the recommendation of the appropriate Selection Committee constituted for the appointment of Professors and Readers, confer on part-time teachers the status of Professors or Readers without any extra-remuneration. In these cases such proposals should be initiated in the first instance by the Executive Committee. The Selection Committee shall follow the same standard in the matter of these Honorary appointments as in the case of Professors or Readers.

Honorary Lecturers, Readers and Professors.

Provided that the number of the Honorary appointments shall not exceed six in the case of Professors and nine in the case of Readers.
(2) It shall also be open to the Senate to appoint Honorary Lecturers whenever necessary.

15. If, in any particular year, owing to increase in the number of students, the increase in teaching work (particularly tutorial) is such that the normal staff cannot reasonably be expected to cope with it, temporary appointments of Lecturers outside the grade, or of part-time Lecturers, may be made by the Senate. In making such appointments the claims of applicants who have already served the University or the constituent colleges or the recognised institutions will be given priority. For such appointments the Executive Committee shall make definite proposals to the Senate for sanction.

16 (1) All whole-time teachers shall be given contracts embodying their terms of engagement.
The contract shall define the term 'whole-time teacher.'
(2) The following procedure shall be followed with regard to all appointments :—

(*a*) In the case of new appointments whole-time teachers shall ordinarily be engaged on probation for 2 years after which their appointments may be made permanent. In the case of appointment of Professors and Readers this rule may be relaxed.

(*b*) When any permanent vacancy arises, the post shall be advertised and applications invited. A Selection Committee, in accordance with Section 13, shall be set up and shall consider the applications received, together with any statement or recommendation which may be sent by the Executive Committee. The choice of the Selection Committee, shall not necessarily be confined to those who have applied, provided that the Vice-Chancellor may with the concurrence of the Selection Committee concerned invite an eminent person to occupy the vacant post under terms and conditions determined by the Selection Committee.

(*c*) No appointment shall be made unless the Selection Committee is satisfied that the candidate possesses the full minimum qualifications considered necessary for the post.

(3) The whole-time teachers including Professors will be granted such leave as may be admissible to them under rules framed by the Senate from time to time.

(4) The Executive Committee shall have the power to grant leave to part-time teachers as may be considered necessary provided that the leave so granted shall not be more liberal than that admissible to whole-time teachers.

Retirement of whole-time teachers.

(5) All whole-time teachers in grade shall ordinarily retire at the age of 60 provided always that the Senate, on the recommendation of the Executive Committee, concurred in by the Syndicate, may extend the term of appointment of a whole-time teacher to 65 years.

17. The procedure laid down in Sections 13 and 16(2) (*b*) relating to the appointment of teachers shall not, unless otherwise decided by the Senate, apply in the case of an extension of a teacher's appointment beyond the age of 60 or of the making permanent of an appointment which was temporary or for a short period or probationary in the first place but which was advertised as a possible permanent vacancy. Such renewals or extensions shall be made by the Senate on the recommendation of the Executive Committee and the Syndicate.

18. A Finance Committee for the Post-Graduate Department in Medical Science shall be appointed annually and shall consist of :—

(*i*) The Vice-Chancellor.

(*ii*) The President, Council of Post-Graduate Teaching in Medical Science.

(*iii & iv*) Two members to be nominated by the Executive Committee of the Council of whom one shall be the Head of, or teachers in, a constituent college or a recognised institution.

(*v*) One member to be nominated by the Syndicate.

(*vi*) One member to be nominated by the Senate.

(*vii*) The Director of Health Services to the Government of West Bengal.

If the same person holds more than one office under (*i*) and (*ii*) above the Syndicate shall give necessary directions for appointment of a substitute member.

The Committee shall elect its own President each year. The Secretary of the Post-Graduate Department in Medical Science will be the Secretary of the Committee *ex-officio*. Three members shall constitute a quorum.

It shall be the duty of the Committee to prepare the Budget Estimates of the Department after scrutinising the demands made by the Executive Committee. The Budget Estimates shall then be placed before the University Finance Committee for preparation of the consolidated Budget of the University in its final form, provided always that in the case of constituent colleges or recognised institutions portions of the said Budget relating to such colleges or institutions shall have the concurrence of the relevant authority concerned.

All proposals involving new expenditure during the year (not covered by the Budget grants) shall be placed before the Committee for scrutiny. Such scrutiny shall involve consideration of the merits of different schemes as well as their financial implications. The recommendations of the Committee shall be placed before the University Finance Committee for submission to the Senate or other relevant authorities for sanction. No action shall be taken by the body concerned in respect of such proposals (except in cases of emergency) until after such sanction has been obtained.

The Finance Committee shall maintain a watch over the progress of income and expenditure as provided for in the Budget.

The Committee shall frame from time to time rules which shall be considered by the Executive Committee of the Council of Post-Graduate Teaching in Medical Science together with such observations thereon as the Executive Committee may make thereon shall be laid before the Senate for sanction.

SECRETARY

19. There shall be a salaried and whole-time Secreatry to the Council of Post-Graduate Teaching in Medical Science and its Executive Committee. He shall be appointed by the Syndicate on the recommendation of the Council of Post-Graduate Teaching in Medical Science subject to confirmation by the Senate.

The Secretary shall be assisted by a permanent staff of subordinate Assistants and servants.

GENERAL

20. All persons other than University Professors, appointed under Section 3 shall be styled 'University Readers' or 'University Lecturers' as the case may be.

21. The Board of Examiners in each subject for the Post-Graduate Medical Examinations shall consist of—

(*a*) Internal Examiners, and

(*b*) External Examiners.

The Internal Examiners in any subject shall be appointed by the Syndicate on the recommendation of the Executive Committee in consultation with the Board of Higher Studies concerned from among such persons as have been appointed teachers under Section 3. The External Examiners shall be appointed by the Syndicate on the recommendation of the Executive Committee in consultation with the Board of Higher Studies concerned.

22. The names of all persons appointed University Professors. University Readers or University Lecturers shall be notified to the Government of West Bengal within one week from the date of the decision of the Senate. If, within six weeks from the receipt of such notification, Government intimate to the University that a specified appointment is objectionable on other than academic grounds such decision shall take effect and the appointment shall stand cancelled and the University may proceed to fill up the vacancy so caused in the manner indicated in the Regulations.

23. The Senate, on the recommendations of the Council shall, from time to time, frame rules, consistent with the Regulations, to facilitate the management of Post-Graduate Studies in Medical Science.

In particular, and without prejudice to the generality of the foregoing powers, such rules may—

(*a*) define the duties of the President of the Council;

(*b*) provide for the appointment of a Vice-President of the Council and define his duties;

(*c*) provide for the appointment of a teacher as Director of Studies;

(*d*) provide that teachers appointed under clauses (*a*) and (*b*) of Section 3 be attached to a constituent college or a recognised institution in Calcutta or participate in the work of instruction of Under-Graduate students of constituent colleges, with the concurrence of the University, the colleges and the Teachers concerned;

(*e*) provide for the assignment of students to tutors and proctors and define their relation;

(*f*) regulate the conditions of residence of Post-Graduate students;

(*g*) provide that a Post-Graduate student may, with the permission of the Principal of the college from which he graduated, continue to be a member of such college and that his name may be borne on its rolls;

(*h*) provide for the due recognition of the association of a student with a constituent college or a recognised institution under the preceding clause or otherwise;

(*i*) provide for joint meetings of the Boards of Higher Studies and other Bodies in the University with the Executive Committee of the Council of Post-Graduate Studies in Medical Science.

24. Every student of the Post-Graduate Classes shall be assigned by the Board of Higher Studies in his subject to a particular member of the staff as tutor. It shall be the duty of such tutors (in accordance with rules to be framed from time to time by the Senate on the recommendations of the Executive Committee considered by the Council) to see their pupils singly or in groups at stated times to advise them with regard to the lectures they should attend and to their courses of reading and practical work, and to assist them in any difficulties that they may encounter in their studies.

RULES OF PROCEDURE

25. The Council shall meet ordinarily four times a year and on other occasions when convened by the President.

Each Board of Higher Studies shall meet ordinarily four times a year and on other occasions when convened by the Chairman.

A special meeting of a Council shall be convened on the requisition of six members; a special meeting of the Executive Committee or of a Board of Higher Studies shall be convened on the requisition of three members.

26. At meetings of the Council and its Executive Committee, the President shall preside and at a meeting of a Board of Higher Studies the Chairman shall preside. In the absence of the President or Chairman, as the case may be, or when the office of President or Chairman is vacant, the members present shall elect a Chairman for the occasion, provided always that the Vice-Chancellor and the President of the Council shall have the right to attend any of these meetings and address any of these Bodies of which they are not members but shall not exercise the right of vote.

27. Seven clear days' notice shall be given for the meetings of the Council and of the Boards of Higher Studies; five clear days' notice shall be given for meetings of the Executive Committee unless in cases of emergency decided by the President and in his absence by the Vice-Chancellor.

28. Fifteen members of a Council shall constitute a quorum and the quorum of an Executive Committee or a Board of Higher Studies shall be the number representing one-third of the members in each case.

29. The rules for debate contained in Chapter I of the Regulations shall apply to meetings of the Council as far as practicable, but the Chairman of the meeting may relax their operation at his discretion.

30. The election of members of the Executive Committee (as contemplated by clause (*vii*) of Section 6 and clause (*b*) of Section (8) shall take place at a special meeting, of which fifteen clear days' notice shall be given by the Secretary. Each member of the Council will, on receipt of this notice, be entitled to propose the name of one person for election to the Executive Committee. Such proposals must reach the Secretary seven clear days before the meeting. The Secretary shall cause a list of the nominees to be printed and forwarded to the members four clear days before the meeting. In any contested election, the voting shall be by ballot and the procedure shall be the same as that laid down in Sections 63-65 of Chapter I of the Regulations.

31. The procedure prescribed in the preceding section shall, *mutatis mutandis*, be followed in the election and co-option of members of Boards of Higher Studies (as contemplated by clause (*b*) of Section 8).

32. If by reason of death, resignation, or like cause, a vacancy occurs in the Council, Executive Committee, or Boards of Higher Studies, between the dates of two annual elections, the Body concerned shall forthwith fill up the vacancy and in such event the same procedure shall be followed as in the case of an annual election.

33. From the date of commencement of the Regulations contained in this Chapter, a fund shall be constituted for the promotion of Post-Graduate Studies in Medical Science to be called 'The Post-Graduate Medical Fund.' To such fund there shall be annually credited:—

(*a*) Grants from Government

(*b*) Benefactions made specially for this purpose by donors

(*c*) Fees paid by students in the Post-Graduate Medical Classes

(*d*) One-third of the fees realised from candidates for the Medical Examinations and

(*e*) Such other sums as the Senate may allocate to it.

34. The powers conferred on the Council, Executive Committee and Boards of Higher Studies by the provisions of this Chapter shall be exercised by those bodies, respectively, in the manner and subject to the restrictions prescribed herein, and such power shall not be exercised by any other body or bodies in the University.

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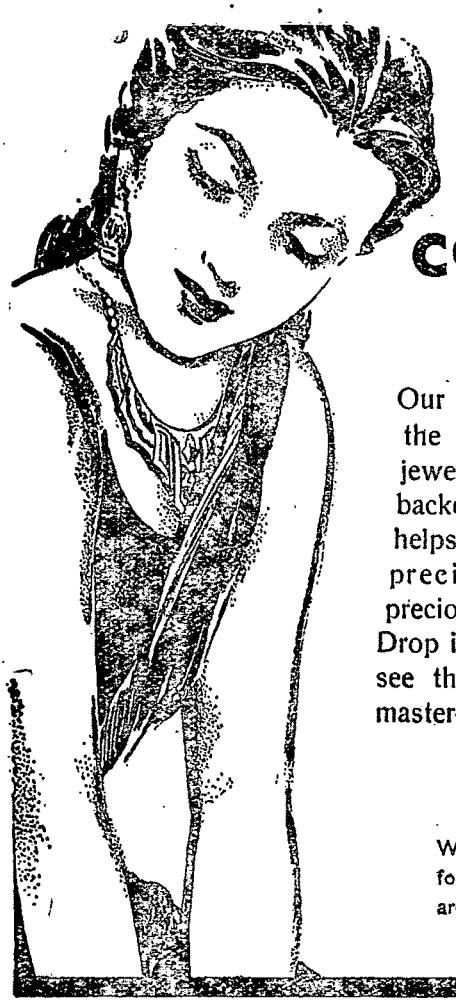

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THE
CALCUTTA REVIEW

JULY, 1948

PLASTICS—THE KEY-NOTE OF SCIENTIFIC DEVELOPMENTS

P. K. Banerjee, N.K.I. (Sweden)

(If we just peep into the fairy-land-realm of synthetic products, which can be founded only on the top of our civilisation, we will find such wonderful things as invisible chairs, tables, chests, musical instruments and a large number of other articles of everyday use. It will seem as though the occupants of these chairs were merrily floating in the air and as though the players of such musical instruments were simply blowing into the air or rubbing the violin-sticks on some slightly visible chords. Thanks to the unheard-of development of various synthetic products the Alchemist's rosy dream of producing very valuable and useful things from baser elements and materials is now coming true. The development of the Radar, which may be characterised as one of the greatest scientific inventions of the 20th century, has been possible solely through the practical utility of plastics and other synthetic products.)

Just imagine that we are now standing on the highest pinnacle of glory of our modern civilisation and we will then get a clear perspective of a fantastic realm of science, spreading beneath us in all the fascinating beauty of the rainbow's magic vibgyor, where it is hardly possible to proceed even a few steps without meeting with some of the scientific wonders, which are technically known as synthetic products. When modern civilisation will have reached its acme of development we will see that the planes in which we travel have wings of paper or tissue-cloth, which has been so compressed into a solid mass with bakelite

as to become a very light, malleable and vibration-free and at the same time unusually strong material, capable of withstanding damage, caused by friction or by a violent impact with some other object. Propellers of synthetic resin will replace steel-propellers for aircraft of the modern times and the day is perhaps not far away when we will be able to drive in motor cars of a plastic material, derived from either soyabeans or from the stalks of such a commonplace crop as the maize. Such plastic-cars will have their steering-wheels, dashboards and all other necessary equipment made of a new type of synthetic material, while the wind-screens will be of unbreakable plexiglass, which has the double advantage of letting in more light than ordinary glass and of being much lighter in weight.

Just imagine that in this fantastic realm we are now on a visit to a house, constructed in ultra-modern style, and we will find that the doors, the windows, the floors and the tapestries are all made of plastics. On the walls of the lobby fascinating decorative patterns draw our attention and for a while we remain helplessly rooted to the spot scarcely able to turn our admiring and wondering looks away from them. With their blazing colour and fantastic originality of design they seemed to cast a weird enchanting spell on us. What we have just seen as paintings and decorations on the walls are in fact nothing but the impressions left behind on papers of patterns, moulded on some synthetic material. With this new method of reproduction exquisitely beautiful decorations are made in palatial business-complexes, de luxe-theatres and in the lounges and saloons of giant luxury-liners. Going inside the building we see streamlined radio-sets, telephones, sofas, divans and other useful furniture, all made of some synthetic material. Our curiosity is now gradually whetted more and more as we proceed along with wondering eyes through one room after another, in one of which we find curios and other decorative objects and such useful articles for the household as plates, dishes, cups, beakers, lampshades, fountain-pens, handbags, jewellery, etc., all made of synthetic resin in fantastic colours.

A very wide range of modern articles of dress are now being made of plastics and other synthetic products, such as artificial silk, cellulose and nylon. Cow's milk which was so long known to us only as a very wholesome food-drink of great nutritive value both for the child, the adult, the aged and the invalid, has now been discovered by the scientists to be a perennial source of supply for the production of artificial wool. A healthy cow of the average type is said to give

sufficient milk for manufacturing a woollen jumper everyday. Dentists and surgeons of the modern times have found a great friend in plastics. It has been quite recently reported from the U.S.A. that an altogether revolutionary method of making physiological studies on the inner workings of the brain has been introduced in the Naval Medical Research Institute of Bothesda, Maryland, where two monkeys kept there for experimental purposes had their craniums removed and replaced by artificial ones, made of transparent plastics. The two monkey-patients whose names were George and Jeannie survived this difficult operation, which was made under complete anaesthesia, without developing any dangerous post-operational symptoms and they are now said to be quite fit both physically and mentally. With transparent plastic craniums which have been fitted on to their heads by their expert operating surgeons, the two monkeys have provided the medical research workers of the institute with a living object-lesson on the secret physiological workings of the brain. Thanks be to plastics, a new and thrilling chapter has been added to Experimental Physiology, which offers immense possibilities for a new type of research-work being conducted in brain-pathology.

It has now become a fashion among many people to use contact-lenses instead of the old conventional specs or glasses, which are regarded as outmodish and uncomfortable. These contact-lenses, which are made of a special variety of plastics, are invisible and they rest directly on the eye-balls. What we have just mentioned regarding the use of plastics in the manufacture of vibration-free wings for air-craft comes into the picture once again and it has got to be remembered in this connection that only a special type of this material which is known as laminate is suitable for this purpose. Laminate is produced from paper—or cloth-fibres mixed with some synthetic products. In proportion to its weight it is said to be stronger than even steel, and being ten times more durable than ordinary types of metals it is used with much greater advantage in the manufacture of engine—and machine-parts such as bearings and cogged-wheels. Bearings and silent cogged-wheels made of this durable stuff do not require either oil or grease for their lubrication, but only water. There are many types of plastic materials which are so durable and at the same time so malleable that they have been found specially suitable for the manufacture of pipe-lines for sewage and sewerage and also for water-connection. Technicians and scientists have found a thousand and one ways for the use of this very valuable material. Sealing-wax,

films, glue and a variety of lubricants are now manufactured from another type of plastics. In a word it may be said that the various synthetic products typify the highest synthesis of modern science, which is based on detailed and minute analysis and accurate calculations. It is here in this wonderful realm of synthetic products that the untold riches and wealth of Nature are being constantly transformed into new and more beautiful materials by the wizardry of the scientists. There can be no clear-cut reply to the all-important question what is meant by plastics and synthetic products ? Apropos this question only this much can be said in reply however that certain basic elements such as water, air, coal, oil, etc., are indispensable for their production. These elements are chemically transformed into suitable materials for the manufacture of a very wide variety of articles. " Produced by the chemist's magic wand, these are highly malleable masses of materials of great practical utility " can be the only definition of plastics, according to an expert opinion. In every case, however, a raw material does not undergo a complete change through this unique process of producing plastics, though its quality might improve a lot ; and so we must be careful to draw a line of distinction between real plastics, which are produced by bringing about a complete chemical change of the raw materials used, and semi-plastics, which on the other hand are derived by just effecting an improvement on the original quality and character of the raw materials used in their manufacture. In the case of vulcanised caoutchouc and ebony, which are produced by mixing sulphur with ordinary raw rubber, the chemical change effected is so negligible that these products hardly deserve the honour and dignity of being listed under the magic name of plastics.

We must go back to the year 1869 to discover the first synthetic product worth its name, which was invented by the American John Hyatt and which bears the name of celluloid up to this day. This product was derived not as the direct result of improving the chemical qualities of any natural substance, but it was an altogether new substance, which was produced from such materials, which are otherwise not quite suitable for the production of plastics. Hyatt's epoch-making discovery followed in the wake of a strong popular feeling, clamouring for sports and other peaceful recreations, which swept the country from end to end after the American civil war,—a feeling which follows almost every war.

To play billiards was the great hobby of the time. The well-to-do

of those days simply could not go without owning a handsome billiard-set, which was as indispensable to them as their pianos and sewing-machines. Those who had not the means of enjoying the thrills of such a costly indoor-game within the precincts of their own homes used to go to the billiard-saloons, which gradually became as over-crowded as beer-halls and tobacco-shops. The unheard-of popularity of this game led to a great rise in the curve of demand for ivory, of which billiard-balls were made, with the resultant consequence that there followed a great boom in the ivory industry. Thousands of tons of tusks were shipped regularly from Africa with the tragic consequence that the life of the wild African elephants was practically speaking brought on the verge of total extinction. The most notable firm for manufacturing billiard-sets and equipment at that time was Phekan and Collander of New York, which in the year 1868 declared a prize of 10,000 dollars to anyone who could find out a suitable substitute for ivory. It was indeed a very tempting offer. John Hyatt was then just a young man of only 24 years who had his printing press in Albany, a city which lies near New York. His knowledge of chemistry was confined to a few French and German books on the subject, which he had read over and over again. But a sharp intellect and a practical turn of mind helped him to compensate for his limited knowledge of chemistry. While reading over the chapter on nitro-cellulose it somehow struck him to be a suitable basic material for producing a highly malleable substance and soon after he was actually successful in producing such a substance all by himself from cotton-cloth, wood, sulphuric and nitric acids. He could then hardly imagine that he was literally speaking sitting on a veritable powder magazine. Nitro-cellulose is in fact the basic material needed for the manufacture of such a tremendously powerful explosive substance as trotyl. Luckily enough he however did not meet with any accident during these dangerous experiments and luckily enough he finally hit upon the capital idea of mixing his newly-won substance with camphor and alcohol, which yielded the desired result. From this mixture he got a new substance which showed itself to be highly malleable just at the time of its " birth," but was found to cool down gradually into a hard and solid mass. The much longed-for substitute for ivory was at long last discovered by Hyatt, who immediately took out a patent on this epoch-making discovery in the year 1869. As ill-luck would have it, for some reason or other, he however did not get the big prize which was promised by the New York firm. Perhaps

it might have been due to his being a bit late in coming out with this new product. He was however not disappointed and together with his brother he started a celluloid-factory and began manufacturing at first not billiard-balls but artificial teeth, which looked exactly like natural ones and which now gradually began to replace the old type of artificial teeth, made of ebony, which were so uncomfortable to wear and which looked so hideously ugly by the side of natural teeth. The Celluloid Company, founded by the Hyatt Brothers, rapidly grew in prosperity and had a very flourishing trade. Millions of artificial teeth, tens of millions of loose shirt-sleeves and celluloid collars, which were much in vogue at that time and which could be washed and cleaned with an ordinary tooth-brush dipped in soap-water, were manufactured and sold at a great profit by that firm. Just twenty years after the invention of celluloid 25,000 different ways for its use were discovered by the scientific ingenuity of man.

With the passage of time, however, quite a lot of the original synthetic products lost much of their popularity partly due to their inflammable character and partly due to the changing modes of life. Now-a-days however to remove this drawback fire-proof celluloid is being manufactured and new ways for its use have also been found. The celluloid industry experienced an unusual boom when the art of producing photographic films from it was developed and when there was a great demand for them in the cinematographic industry which needed them in tens of thousands of tons per year. If we could create a ribbon from all the celluloid films, which have been so far manufactured in all parts of the world, it would have stretched to the fantastic distance of 12 million kilometres, which is almost equivalent to five times the distance covered by the moon's orbit round the earth. The last few decades have seen the production of other types of wonderful things from celluloid. By dissolving it in some special liquids a solution is derived which when injected through minute holes, numbering several thousands, forms into very fine fibres which can be spinned into a very fine and glossy stuff resembling silk. This is the actual process of producing artificial silk. It has been found in further experiments that if instead of injecting the solution derived from mixing celluloid with some special liquids, through minutest holes, it is allowed to stand for a while it takes on a solid, transparent form, which is called cellophan. This product is now being extensively used for manufacturing wrappers for articles of food-stuffs and for other important articles. After

the invention of celluloid and its by-products the next great discovery in the field of synthetic products was bakelite, which is called after the name of its inventor Leo Baekeland, who was a Belgian by nationality but settled in the U.S.A. At home in Belgium he made a name for himself as a scientist, when he was only 25 years of age. As the recipient of a state-scholarship in the year 1889 he sailed for the U.S.A. to devote himself heart and soul to the study of photographic materials. His studies here in the U.S.A. bore fruit within a very short time and he invented a new type of photographic material, which for its greater sensitiveness to light required a much lesser amount of exposure and on which the development of a photographed picture took a much lesser time than on any other photographic material which was known at that time. But inspite of its great advantage the sale of this new photographic paper was far from satisfactory in the beginning and he had to wait a pretty long time before it could be profitably pushed in the market. Luck however smiled on him one fine morning when quite unexpectedly he got a letter from George Eastman, who was then known as the Kodak-King. In this letter Eastman made a query whether Mr. Baekeland could possibly come over to him to discuss the sale of his newly-invented photographic paper. This offer came as a windfall to Baekeland and it at once set him thinking. He was in a fix to decide how much he should ask as price for selling off the secret formula of his great invention. After carefully weighing the pros and cons of this profitable deal he finally decided to make an offer of 50,000 dollars for his great invention, but he felt it would be perhaps more advisable for him to leave sufficient room for higgling-haggling. George Eastman who was a very pushing guy and who did not like to mince matters went straight to the question regarding the price that Baekeland would ask for it and said :—" Good Morning Dr. Baekeland, yours is really a splendid feat. I am really interested to buy your new material, if of course we can come to terms regarding its price. What do you say to our offer of a million dollars for the same ? Leo Baekeland could hardly suppress his great joy at this unexpected offer and so great was his excitement that he could with great difficulty blurt out his approval of it with a plain and simple " Yes." This is the short history of how Baekeland's Velox became a world-famous trade-mark. After the offer was closed Baekeland made straightway for his home in the little town of Yonkers, where he invested the whole sum for carrying on extensive researches and experiments for finding out a suitable substitute for the Indian

natural resin, known as shellac. It was in the beginning of the 19th century, when owning a gramophone was the great hobby of the time and huge quantities of shellac were used by the gramophone industry for manufacturing records, which gave an incentive to the scientists of the time to make all possible efforts for finding out a suitable substitute for this very important raw material. Inspite of his best efforts Baekeland was however not successful this time. It was found that artificial resin in some respect or other always proved inferior to shellac and was therefore not quite suitable for recording purposes. Indefatigable that he was, however, not disappointed and after a long and strenuous experimental work he was finally successful in discovering something new, which he thought would be more suitable than shellac. By stirring together phenol (carbolic acid) and formalin in the presence of some " catalysts " (a substance which facilitates chemical reaction without itself undergoing chemical change) under constant heating he found that the two basic elements by chemical reaction formed into a soft mass, and it was revealed as the most remarkable thing of this experiment that this soft mass could not be still more softened by further heating, which rather on the contrary changed it into a stony-hard solid substance all of a sudden. Baekeland was not slow in understanding the great significance of his new invention as he could fully realise that by moulding this new substance in its soft, malleable stage different objects could be easily formed, which could be made hard and durable by powerful heating and great pressure. Further experiments with this substance revealed that once it got into its hard stage, it became completely heat-proof. During the period 1906-1909 Baekeland kept himself busy with the task of improving upon the quality of his newly-won substance, which was called after him as bakelite, till he was in a position to manufacture it on a successful industrial basis. Up to this day on the trade-mark of the firm, which was started by him, we can see a horizontal eight which in mathematics is used as the sign for infinity. With this sign or symbol it was really meant to show the thousand and one ways which have been found for the use of this very useful new substance. Bakelite is now very widely used in electrical insulations and in the manufacture of certain parts of telephones, radio-sets, refrigerators, etc., where no other material could have been used without being affected by the action of air and moisture. A great development still awaited this new product when it was found that newly-formed bakelite in its hot stage could be pressed together with layers or sheets

of paper or cloth into an unusually hard substance, which is now called laminate. With this new by-product of bakelite hard and durable plates and sheets can be made, which are necessary for the construction of the wings of air-craft and for making boats, sign-boards, silent cogged-wheels and engine-bearings. Cogged-wheels and bearings made of this stuff are found to be ten times more stronger than those made of other materials.

From the year 1920 the lead in the production of synthetic products was taken over from America and maintained for sometime by Germany. It was Fritz Pollack, a German chemist who like Baekeland tried to find out an artificial substitute for natural shellac, but unfortunately he met with no success in his experiments. Exactly like his predecessor he, however, succeeded in finding out some other valuable product, which he could never hope of in the initial stages of his experiments. By chemically combining " carbamide " (a urinal product) with formalin Pollack was successful in producing a new group of synthetic products, which were called aminoplasters or carbamideresins. Like bakelite these products have a very wide range of application. No doubt however that the cost of production of these products is higher than that of bakelite, but they are on the contrary much more beautiful to look at and can be made transparent to a certain degree. Ornaments, flasks, caskets and many other luxury-articles are made from them. While the bakelite-produts have been jocularly termed as the " working horses " of the synthetic world, the carbamide-resin-products for their beauty and superior quality have been characterised as " pedigreed horses."

It was in the beginning of the year 1930 that the German chemist Otto Roehm developed the useful technique of producing synthetic products from a mixture of hydro-carbon-ethyl and prussic acid. Such products were at the same time durable and transparent. He had to carry on with his experiments for a long period of 30 years before he was successful in inventing this new group of synthetic products, which got the name of akryl-products. The key-stone of his monumental work was laid in the year 1936, when his firm for the first time demonstrated one of these products, which immediately after its introduction in the market began to enjoy a great popularity. It was that splinter-free, flexible product known as the " plexiglass " or " lucite " as the Americans called it. This material has eight times the power of resistance of ordinary glass and if it be smashed to pieces, the danger of flying splinters hitting anybody does not arise

at all. A great advantage in the use of this glass apart from its unbreakable character lies in the fact that it lets in a more free flow of light and ultra-violet rays than the ordinary standard types of glasses. But perhaps the greatest advantage of its use has been found in the manufacture of reflectors and windows of aircraft and motorcars, as due to its great flexibility it can be made to take any shape that may be desired. Its specific gravity is only 1.2 as against 2.6 of the ordinary glass. Of other akryl-products artificial teeth having a surprisingly exact resemblance with natural ones, injection-syringes, bars and splinters for medical use are usually made. Doctors and surgeons have found a special use for them in treating diseased and deformed joints of the human body, which after being opened up are covered with an artificial cup or bowl-shaped things made of smooth akryl-glass. Thanks to akryl, many a diseased joints has been saved by this unique method of surgical treatment, which helps in diminishing the pain of the affected joint, which is caused by friction. The third category of German synthetic products of great practical utility are called " polystyrol," which are derived from acetylene gas. It can retain moisture for a longer time than any other synthetic product and it has at the same time a colossal power of resistance even against the action of chemicals. In the molten stage it is very flexible.

By the end of the year 1930 the U.S.A. regained the lost lead in the field of synthetic products and the Americans began experimenting with a new substance called " vinyl," which is derived from ethyl and and acetylene. Quite a good number of by-products were obtained from this substance which were found to be very strong chemically and durable and in certain respects they bore a striking resemblance with natural rubber. Most of these products are transparent and they are now being used for the manufacture of rain-coats, aprons, bathing-caps, braces, soles for shoes etc. Of some other products of this group table-cloths resembling oil-cloths and mattresses for the bath-room are being manufactured on a large scale.

There is a third category of vinyl products which are likewise characterised by their great durability and power of chemical resistance. They are mostly used as suitable materials for the manufacture of water-pipes, chemical containers and floorings. Fibres of certain categories of vinyl-resins can be spinned into a stainless, waterproof upholstering material, which has been found suitable even for making mosquito-curtains and clothes-line. If ropes and hawsers

are impregnated with a solution of vinylidenchloride they can withstand the corrosive action of salt-water for a considerable length of time and can at the same time be kept free from the depredations of harmful insects and other pests. Certain other vinyl products have been found specially suitable for electrical insulations and similar other purposes and without them it would have been practically impossible for British scientific ingenuity to develop and construct the necessary apparatus and gadgets for that wonderful mechanical device, known as Radar, which saved England from all the horrors of a German aerial ' Blitzkrieg ' in the fateful years 1940-41.

Casein-products are generally derived from skimmed milk treated with rennet. One kilogramme of casein is derived from every 25 kilogr. of skimmed milk. If a little quantity of alum and water are mixed with it, it forms into a soft lump when it can be pressed into a hard solid substance, which usually goes by the name of " artificial horn." This product can be dyed in deep and bright colours and is mostly used for making such small but useful articles as buttons for coats, shirts etc., hair-combs and a variety of such other articles of everyday use. This product is however very fragile due to its peculiar quality of absorbing moisture very quickly. Another important casein-product which is an Italian invention and which can be spinned into fibres goes by the name of " lanital." Cloths and similar other stuff made of this product are usually porous and soft and they wear away rather quickly. To make them more durable fibres of this product are now mixed with the fibres of some suitable textile-product. Soya beans which may be rightly called " Nature's Own Store-House " form another valuable source of supply of casein. Henry Ford's chemists have been working for many years in their laboratories for producing synthetic products from soya beans, which will be suitable for the purpose of manufacturing carrosseries and other parts of automobiles. These experiments have not yet yielded any remarkable results but they are nevertheless still continuing. A great sensation was created in 1939 by the introduction of American nylon-products in the market. The term nylon is used to cover a certain variety of nitrogenous substances which are derived from ammonia and acetylene. Ammonia itself is produced from nitrogen and hydrogen while acetylene is derived mostly from coal and water. Nylon is therefore a purely synthetic product, produced as it is from the three basic elements coal, water and air, while celluloid which is derived by transforming a chemically complicated raw-material is at best

just a semi-synthetic product. Raw nylon is at first produced in big sheets by a secret process of manufacture. By the process of smelting and pressing through minute holes the nylon-sheets are converted into fine fibres, which are made very elastic and strong by a process of stretching which altogether changes their inner structure. The strength and elasticity of nylon coupled with a clever advertisement of its great usefulness have made it a much sought-for material for making socks, stockings and many types of garments and under-wears. Unfortunately enough the lasting and durable quality of this stuff can hardly be utilised in the process of knitting socks and weaving other articles of dress, which needs must conform to the accepted norms of fashion. But if on the other hand by ignoring the exacting demands of fashion socks and other articles of dress could be made of single pieces of nylon-cloth instead of by the conventional method of knitting and weaving we could easily get them to last a lifetime.

But such a practical idea has always met with a most vehement protest from the fairer-sex members of society. For its compactness pure nylon is not suitable for being used as a suiting and shirting material. Its fibres are not porous and it has a rather cold surface. But a clever blending of nylon-fibres and those of some suitable natural product will, it is hoped, produce a better stuff which might perhaps have a more bright future than pure nylon. Nylon has however brought about a veritable revolution in the brush-industry. For a long time the Asiatic pigs have been the chief suppliers of bristles for the brush-industry. Nylon is the first material which has proved itself to be a suitable substitute for bristles and it has already succeeded in silently ousting its great rival, the filthy grunting swine, from the field of keen competition in the brush-industry. Nylon is also used in manufacturing upholstery for the furniture and in making ropes, extra durable straps and thongs for special purposes. Even raw nylon which has not been spun into fibres will perhaps gradually be found to have some special uses. It is considered possible that plates and sheets made of nylon will have greater utility just like nylon-fibres which are now so much in demand in the foot-wear industry. Last but not least mention should be made of another very important group of synthetic products, known as melamin, which were manufactured for the first time in Switzerland in the beginning of the year 1940 from cyanamide, which is generally used as a fertiliser. In many respects they have a striking resemblance with carbamide-resins, but as regards power of resistance against heat and moisture they

are superior to the latter. Melamin-resins are used with greater advantage in the manufacture of electrical insulators. For the first time in the chequered history of aviation man has succeeded in evolving a new type of non-conducting material (from melamin-resins), which gives protection against the risks of short-circuit and repeated electrical sparkings. If the increased volume of passenger-traffic in the air, which has come about with the rapid growth and expansion of civil air-lines be taken into account, the great usefulness of this new material in eliminating the risks of accidents, which are caused by other factors than bad weather conditions, can hardly be overestimated. For obvious reasons melamin-resins are now being used in electrical irons and generally speaking in many types of electrical apparatus and gadgets where the danger of electrical sparks causing a fire is present. There was a time when the consensus of expert opinion favoured the use of natural products which were considered to be superior to scientifically developed synthetic products. All plastic materials were then termed " surrogate " in a rather contemptuous tone, as men had then little faith in their practical utility. Now however the pendulum of expert opinion has swung to the other end and it is held by many people working in this branch of practical science that synthetic products can be made better in almost every respect than natural ones. This is however an erroneous view which needs correction. Every synthetic product whether it be derived directly from nature or developed in the laboratory as a completely new substance, will be found to have its pros and cons, if it is examined in the light of an impartial and unbiased analysis and judgment. A natural product may be superior to a synthetic one, but not so in every respect and the *vice versa* is true as well in the case of a synthetic product. Scientists and technicians are therefore using them alternately according to the special needs of the occasion. It is now quite plain to us that the steadily increasing spate of new chemically produced materials means a great increase in our material resources. There exists however hardly any ground to assume that the rapidly growing technique of producing synthetic products has already been thoroughly utilised in exploring all the means of making successful experiments in the direction of finding out still more such products which can have practical utility as suitable substitutes for natural ones.

Most of these synthetic products are derived from coal, which has been rightly described as " The Chemist's Inexaustible Store-

House" and their approximate number has already reached the fantastic figure of half-a-million. There are still many other materials to experiment and work with and it may be reasonably hoped that our generation will be able to see many other wonders of the synthetic world in the near future.

SOME TYPES OF IDEALISM

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I

IDEALISM is one of those terms the meaning of which is extremely vague and elastic. With different people " idealism " means different things ranging from the crudest form of mentalism to the highly developed type of absolutism. The result, as might be expected, has been unending controversy which has, to a great extent, clouded the precise meaning of the term " idealism." As a thorough study of the history of the term may provide one with a correct perspective we shall here endeavour to trace the origin of the term and thereby ascertain the manner in which it changed its meaning at different times.

In so far as western thought is concerned, idealism in its nascent form is found in Parmenides' theory of the Universe. The Greek thinkers before Parmenides were chiefly interested in the question : What is the ultimate stuff of the things and beings of the world ? Thus, the view-point of the early Greek philosophers was essentially Cosmological. They were concerned more with material existence than with man. Parmenides, like his predecessors, was in quest of Truth. He formed, in his own way, his view of the world. According to him, Being is ultimate Reality. Being is one, homogeneous absolute, changeless and indestructible. The commentators of Parmenides interpreted his theory both in a materialistic and in an idealistic way. Plato put upon Parmenides an idealistic interpretation and asserted that the real world was the world of Being which was eternal and immutable. And this real world, we are told, is a world of " Forms " or " Ideas." There may be many individual tables of any one of which we can rightly say : " this is a table." The word " table " may be applied to any and every table. Thus if the word ' table ' means any thing, it means some kind of universal which is ' table-ness.' This ' tableness ' however does not come into existence when a particular table is made out of some pieces of wood, nor does it cease to be when the table is destroyed. In fact, the universal " tableness "

is eternal. This is the logical part of Plato's doctrine. So far as the metaphysical aspect is concerned, the word 'table' means a certain Ideal Table. Particular tables partake, in varying degrees, of the nature of the 'Ideal Table.' Thus corresponding to each class of things and beings there is an Idea. The Ideas are not merely principles of explanation; but are also standards of perfection. What good man is perfectly good? What round object perfectly round? Particulars are more or less imperfect embodiments of Ideas. Each of the particulars has an "essential nature" but it exhibits the nature more or less inadequately. These Forms or Ideas are not, however, mere thoughts in the mind of men, nor are they thoughts of God. They are real or substantial forms: the original, eternal, transcendent archetypes of things, existing prior to things and apart from them and unaffected by the changes to which they are subject. These ideas constitute an ordered world; they form themselves into a system, the highest among them being the Idea of the Good. The most real is identical with the Good.

Plato's theory of Ideas was severely criticised by Aristotle. Aristotle insisted that if Forms or Universals were to explain the things and beings of this world, they could not be beyond the particulars. The true Universal must be immanent in its particulars. The most cogent of the criticisms Aristotle brought against Plato in this respect was the "third man argument." If a man is man because he resembles the ideal man, there must be a still more ideal man whose nature is embodied both in the ideal man and ordinary human beings. And this process goes on indefinitely.

The later Greek philosopher drifted far away from Platonism and Aristotelianism. Post-Aristotelian philosophy was mainly concerned with ethical problems and inward life. In so far as Neo-Platonism is concerned, idealism is mainly theological in outlook. For Plotinus God is the source of all existence, all oppositions and differences, mind and body, form and matter. But He is himself devoid of all opposition and difference and is absolutely one. God is an infinite spring from which the stream of being flows without exhausting its infinite source. The universe emanates from God as light emanates from the Sun, as heat from fire. There are three stages in the process of emanation: pure thought, soul and matter. The main theme of Neo-platonism is further elaborated in the world-view of St. Augustine. God is eternal, transcendent Being, all-powerful, all-good, all-wise, absolute Spirit. He created the world

out of nothing. His creation is a continuous creation for otherwise the world could not have been saved from vanishing into nothingness. Creation, we are told, is a revelation of God's goodness; he created the Universe on account of his infinite love. God is within us, but not identical with us. It is through the interior light, which is nothing but God, that we comprehend the eternal forms of things or Ideas, as Plato called them. God himself is looked upon as the form of all things, that is, the eternal law of their origin, development and existence. He is the Idea of the ideas and thus the true reality; for the utlimate reality is not perceived; it is invisible.

The term "Idea" assumes a new meaning in Mediaeval philosophy. Ideas are the creative thoughts of God, the eternal and immutable patterns in which He manifests His essential nature. Thus the existence and nature of Ideas depend on the existence and nature of God. While for Plato ideas are transcendent archetypes of things capable of being apprehended by thought, though independent of mind, so far as their existence and nature are concerned, for the mediaeval thinkers, Ideas are dependent on God's mind: through them He reveals his infinite perfection.

Coming down to the modern philosophers we find that with the appearance of Descartes idealism gains in interest. The dualism of mind and matter with which Descartes starts was implicitly present in the system of St. Augustine. Descartes takes mind and matter as two exclusive entities. According to him, mind is not matter, or, which is the same thing, matter is not mind. The essence of mind is self-consciousness, while the essence of matter is extension. Mind and matter are, then, wholly independent of each other, and there can be no connection whatever between the two. Now it is quite clear that ordinary knowledge involves a contact between mind and matter. If, as Descartes urges, there can be no contact between mind and matter, then knowledge is either illusion or an enigma. Descartes, however, is no sceptic so far as the possibility of knowledge is concerned. He posits a third entity, *viz.*, God Who is, according to him, responsible for the community between the two disparate entities, mind and matter.[1] In his theory of knowledge, Descartes adopts a kind of representationism which follows as a conclusion from his premises. This theory means that mind does not directly know matter; it knows matter only through the media of ideas. Locke takes his cue from Descartes and carries his theory a step further.

[1] Descartes: *Meditations* VI.

According to Locke, knowledge consists in agreement or disagreement among ideas. Locke made a searching analysis of knowledge and found out, among other things, that certain simple ideas representing relevant qualities often go together. From the togetherness of these qualities he concluded that there was an underlying substratum or substance which holds the qualities together. This substance, however, is unknown and unknowable.

Berkeley's idealism is different from the kind of idealism we find in Plato. Berkeley built up his theory on a Lockean foundation. Locke posits an external world which exists independently of perception, and consists of substances and primary qualities inhering in substances. The qualities of things which we get through sensation and reflection are all given separately. But we are unable to think these simple ideas as self-supported. Hence we are driven to enquire how these qualities are held together as qualities of the 'same' thing. Thus Locke asserts the existence of a substance in which primary qualities inhere; but we can know nothing of it. Substance is a support of qualities we know not what. It is a featureless stuff, an unknown. Berkeley repudiates the Lockean notion of an unknown and unknowable substratum. He argues that matter is nothing but a summation of qualities and that these qualities are mind-dependent. Berkeley's is the view that matter has no absolute independent reality. Matter cannot exist independently of mind;—be it finite or infinite. He maintained that our ideas or sensations of primary qualities as well as those of secondary qualities cannot be 'copies' of objects. According to him, they are all mental. Ideas can only resemble ideas, not material objects nor their qualities. We are therefore not warranted in assuming the existence of material bodies at all. In some quarters, Berkeley's famous dictum—*esse est percipi*—is considered to be a confusion between the act of perception and the object perceived. There is no denying that according to Berkeley reality is immaterial. It is, however, unfortunate that critics overlook the central point of Berkeleianism. What is uppermost in Berkeley's mind was the doctrine that 'sensible things' are inseparable, though distinguishable, from the perceiving mind.[1] By 'sensible things' or sense-contents are meant the things that are perceived *immediately* by the senses, such as a patch of colour, a rap of sound, and so on. Suppose in a contest I perceive a thing, say, a table. There I do not perceive any one thing but a colour, a particular edge or shape and a size. The

[1] Berkeley: *Principles of Human knowledge* § 4, 22.

being of a thing is not to be distinguished from the sum of its properties. If from a flower we abstract all that we can see, touch and smell, nothing is left. A flower is nothing but an aggregate of its qualities which can only exist as pure ' ideas ' in some mind. Thus throughout our experience of the physical world we never apprehend any thing but sensible qualities and collections of sensible qualities. Berkeley's idealism is spiritualism and it is pluralistic in character. The universe is resolved into a society of Spirits and the so-called physical world is analysed into a collection of sensible qualities. The world is nothing but the sensuous medium through which the Divine Mind reveals itself to human spirits. Nothing is real except spirits and their ideas.

Leibniz develops a kind of idealism in his own way. He bases his philosophy, like Descartes and Spinoza, upon the notion of substance. He, however, differs from them in his approach to the problem of substance. The conception of substance is derived from the logical category of subject and predicate.[1] Some words can be either subjects or predicates. For example, I can say " the table is brown " and " brown is a colour." There are words, such as proper names, which can never be used as predicates, but only as subjects or as one of the terms of a relation. Such words are termed " substances." Substances persist through time unless they are destroyed by God's omnipotence. While for Descartes extension is the essence of matter, for Leibniz the essential attribute of substance is sentience or thought. Leibniz argues that since extension implies plurality it should belong to an aggregate of substance. He reduces the entire universe to a Commonwealth of monads each of whom is a subjective centre of force. According to Leibniz, reality is a graded series, beginning with monad and ending with God, the monad of monads. It is characteristic of the monads that they unfold their lives solely from within themselves; and these monads are to be conceived on the analogy of human souls.[2] Thus the world is through and through spiritual, its minutest particles as well as its highest beings are psychical in character.

It is interesting to note, in this connexion the antimaterialistic tendencies of Berkeley and Leibniz. Both Berkeley and Leibniz repudiate the commonsense notion of the material world, although they differ from each other in their approach to the problem of material existence. Berkeley makes an approach to his problem from the

[1] Russell : *A critical exposition of the Philosophy of Leibniz.*
[2] Leibniz : *Monadology.* § 7.

psychological standpoint, while Leibniz tackles the problem from the scientific point of view. For Berkeley, it is odd to assume that matter exists *unperceived*. For Leibniz, it is inconceivable that the essence of matter is extension which is a form of passivity, in view of the fact that matter itself is indicative of active force, particularly in attraction and repulsion. While for Berkeley, the passive, inert, extended and unthinkable matter is myth, for Leibniz it is an object of confused knowledge. Leibniz is indeed right in accepting as the primary datum of all thought the indubitable fact that the universe appears in centres of experience and activity such as we know in our own personality.

The empirical trend of thought beginning with Locke and the rationalistic trend of thought beginning with Descartes are, according to Kant, only half-truths. To the development of theory of knowledge both empiricism and rationalism has made their distinctive contributions. According to Kant, the objects of knowledge are a joint product of Sense-data which are independent of mind and of certain forms and relations which the mind contributes. Thus Kant effects a reconciliation between empiricism and rationalism. That Kant does justice to the claims of empiricism as well as rationalism is one of the reasons why his idealism is more convincing than that of his predecessors. Kant's idealism is usually known as transcendental idealism. His problem is not psychological but logical. The question to which he addresses himself is : What are the preconditions of knowledge ? What are the factors without which knowledge becomes impossible ? The answer that he gives is precisely this : the data or the manifold of sense that we receive through the forms of intuition are subsumed under the categories and finally referred to the synthetic unity of apperception. This is how knowledge is logically possible.

For Kant to know is to judge. An act of knowledge is an act of judgment. And judgment involves synthesis. This synthesis is three-fold. First, we have to run over the several points in the object and view then together. This is known as synthesis of apprehension in sense. Secondly, if we are to form a real unity out of these various points we must have to retain and reproduce the preceding sense-data and combine them in imagination with those which follow. For, if by the time I reach *C*, I forget *A* and *B*, already sensed when *A*, *B* and *C* are three aspects of the same thing, I cannot have any knowledge of the object. This act of mind is known as synthesis of re-

production in imagination. Thirdly, I must have a name expressing a conception at hand, by which I recognise that the aggregation corresponds with a given rule. In order to be conscious of *A* ,*B* and *C* together I must be *aware* of them as constituting a unity, such as belongs to a single object. This is known as synthesis of recognition in concept.[1] For Kant Nature is not a chaotic mass of sense-data, but a world, a system, a whole ordered according to laws. We do not know Nature merely by seeing or touching, but in virtue of acts of judgment which affirm universal relations in which sense-data stand to one another.

Kant is an idealist; he believes that knowledge involves an act of synthesis by which mind constructs the object known by us. The value of Kant's idealism lies in the fact that he does justice to realism. The object is not really created by mind; nor is it a modification of mind. The object is only constructed out of the given data which are received through sensibility. According to Kant, understanding makes Nature but he does not, unlike Berkeley, assert that nothing but spirits and their ideas exist.

Kant's theory of experience, magnificent as it is, is not free from defects. Kant for his part makes a separation between things as known and things-in-themselves. Post-Kantian philosophers differ from Kant and build up their theories on the negative side of Kantianism.

Kant's notion of an unknown thing-in-itself is severely criticized by Hegel. Hegel brings out the fallacies of Kantianism and maintains that Reality cannot in any sense, be unknowable nor can it be featureless. According to Hegel, the ultimate Reality or the Absolute is Thought, subject or self. The Absolute is a concrete unity (as opposed to the abstract Unity of Kant's Transcendental Ego) which manifests itself in differences and eventually transcends the differences. It is a Spiritual Unity or the Unity of self-consciousness. In self-consciousness the self is both the subject that knows and the object that is known; the self as subject opposes itself to the self as object and transcends this opposition. Thus consciousness as such overreaches the division between itself and its object. In like manner the Absolute both constitutes the object of its knowledge by externalising itself in the worlds of Nature and of finite spirits and knows the objects and

[1] Kant's *Critique of Pure Reason* (N. K Smith's Edition), p. 83ff.

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" at the same time overreaches and idealises them taking away their externality to itself and reflecting their all into the unity of thought."[1] Thus the Absolute self, differentiated into the rich variety of the world of Nature and of limited spirits is no lifeless or abstract thought, but concrete self. Moreover, mind and matter are not two distinct realities ; they are integral components of one process of self-revelation of the Absolute.

The plausibility of Hegel's view of Reality rests on the unexamined notion of organic unity. The magic expression " identity-in-difference " is the underlying idea which permeates the whole of Hegel's philosophy. Critics, however, have pointed out that " identity-in-difference " is not a solution, but a mere statement of the problem. In fact identity cannot be established except by negating difference. If difference continues to be as real as identity, we can at most get similarity and not true identity.

The idealism of Samkara affords an instructive comparison with that of Hegel. While according to Hegel, Reality is an inclusive unity, Samkara is all for an exclusive essence ; Hegel's Absolute is a differentiated unity, whereas Samkara's Absolute is pure difference-less unity. According to Samkara, the ultimate Reality is pure consciousness. It is Existence-Consciousness-Bliss. It is the ultimate value. For Samkara, " Self," " Absolute," " Freedom," " Liberation " and " value " are all synonymous terms ; Value and Reality mean the same thing. Whatever appears to be valuable in the empirical world is a projection of our spiritual nature into the object appraised.

If Reality is one undifferenced unity, a multiplicity cannot be evolved out of unity. Thus all difference and plurality are, from the ultimate standpoint, unreal. The world of names and forms is falsely superimposed on the Ultimate Reality. Samkara, however, distinguishes between the transcendental and the empirical level. So long as we are at the empirical level the world is real for us. It is only from the transcendental level that the world is looked upon as unreal. In regard to the empirical level, Samkara is a realist. He asserts that the duality between subject and object is an essential precondition for the possibility of knowledge.[2] His is an idealism which embraces a genuine form of realism.

1 Edward Caird : *Hegel.* p. 61,
2 *Brahma Sutras* II. 2.28. and Samkara's Bhasya thereon.

II

We thus find that the term " idealism " may be and in fact is used in three different senses. First, it may mean that nothing exists except spirit and its states. Secondly, it may stand for the doctrine of "idealism ", *i.e.*, for the view that any thing thought about, is, for that very reason, an idea or a mental entity. Thirdly it may signify a metaphysic of ideals rather than of ideas.

Again the term " ideal " has different shades of meaning. It has been defined as " a conception of what, if attained, would fully satisfy ; of what is perfect of its kind, and, in consequence, is the pattern to be copied, and the standard by which actual achievement is to be judged".[1] Thus the ideal is always a pattern, or standard of excellence, perfection or supreme value. But one cannot say that an ideal is the same for different persons. An ideal may be viewed either as realizable or as unrealizable in its completeness. Whether an ideal can ever be realized in fact or not depends on the kind of ideal with which we are dealing. Thus the ideal of beauty may be found to be, at least, temporarily realized in this or that earthly form. But the ideal of morality appears to be ever receding and beyond the range of human attainment.

Turning to the philosophical meaning of the term " idea " we find that the meaning of this term has changed in different stages. For Plato ideas are forms or ' essences ' of things ; for the medieval thinkers ' ideas ' are patterns in God's mind of all created things. For Descartes, Locke and Berkeley and their followers ideas are whatever is apprehended by human mind. Let us look into this problem a little more closely. When the idealists like Berkeley say that ideas are " in " the mind what really do they mean ? Is it sought to be established that the objects which are ' outside ' the mind have a different *kind* of existence than that of ideas which are " in " the mind ? ' In ' and ' out ' are definitely spatial metaphors and as such can hardly be applied to mind. " Being in a mind " can only mean " being an object to a mind." As the neo-realists have pointed out, there is a serious confusion underlying the idealist position.[2] Let us call the idea or object of perception X. Now, if both X and the direct perception of X are in my mind, there would be no difference

[1] *Encyclopaedia of Religion and Ethics*, Vol. vii, p. 86ff.

[2] E. Moore : *Refutation of Idealism. Mind*, 1903 N. S. XII.

between the experience of seeing X and that of remembering X, for, in each case, X would be in my mind and in the same way ; the idealists have not suggested that a thing may be in some mind in more than one way. But the difference between an act of perception and an act of remembrance is palpable enough. Again, when I say that " X is experienced " the expression seems to suggest that X is a part of my experience or that X is in the mind which is experiencing. In what sense are these assertions made ? If X is in my mind in precisely the same sense in which the act of directly apprehending it belongs to my mind, then the relation of X to my act of apprehension will be the same as the relation of one direct apprehension to another. In other words, the relation of " blue " to my apprehension of it will be of the same kind as the relation of my apprehension of " blue " to my apprehension of " green ."

It follows from the above analysis that a distinction between the act of perception and the object perceived must be clearly maintained in order that knowledge may be possible. The idealists (especially of the Berkeleian School) have urged that the statement " X is in my mind " means that " X is an idea " which again means that X is *mental,* not in the sense of simply being apprehended by my mind, but in the sense of being a state or process of mind. This is a hasty conclusion which is hardly justified by the premises. The idealist is perhaps basing his contention upon some such unexamined assumption : Things in so far as they are physical must be outside mind, *i.e.*, beyond the reach of direct apprehension which is limited to mental states and processes only. All that the phrases " in mind " and " outside mind " may significantly mean is simply that when an object is apprehended it is ' in mind ' and when an object is not apprehended it is ' outside mind.' Thus the whole distinction turns out to be a distinction between known things and unknown things. Anything beyond that is unwarranted. What good reason is there to suppose that the human mind can never know a physical object, say, a table directly ? Can we not take a commonsense view of the whole thing and say that just as it is the *nature* of the Sun to emit rays, or that of a relation to relate, so it is the *nature* of knowledge to reveal objects ? As a matter of fact, knowledge does not create reality, but presupposes it. Berkeley makes a frantic effort to prove that things cannot cease to exist when we finite individuals cease to know them. He points out that God, the all-knower sustains all objects by eternally perceiving them. Berkeley however does not

develop this side of his philosophy and critics point out that God is abruptly introduced by Berkeley as a *Deus ex machina*. If knowledge has the same meaning in both the cases, the existence of a thing can no more depend on God's knowing it than on my knowing it.

It is clear from what has been said before that, if we accept idealism, we are not necessarily committed to the view that mind knows only what it creates or that mind can know ideas only and not physical objects. The reality of objects is not, in any sense, detrimental to the cause of idealism. Rather genuine idealism must not ignore the status and importance of objects in the scheme of reality. It is Green who seeks to adjust the claims of idealism and realism. Green makes an honest attempt to reconcile these two extreme viewpoints. He emphasised the point that the universe is not a creation of any finite mind. So it is absurd to think that the universe comes into being with the particular experience which I may happen to have of it. Yet it should be admitted that the universe has no meaning except within someone's consciousness. A universe which is not presented to our thought is only an unknowable thing-in-itself. The point is that the universe has no *meaning* when it is unrelated to consciousness. On analysis it is found that the universe exists only through the medium of our knowledge.

The various types of idealism that have been dealt with above bring up the pressing question. Is it possible to bring these different types of idealism under a comprehensive definition? The task seems to be an almost impossible one. Yet we may discern some common elements in the different types of idealism. These are: first, self is the ultimate principle of explanation; second, the status of self is superior to that of not-self.

Modern thought is tending towards logical positivism, a new-fangled theory championed by Russell, Wittgenstein, Carnap and others. Logical positivism gets rid of the "unmeaning" terms like idealism and realism and tries to reduce philosophical propositions to logico-mathematical formulae in order to make philosophical judgments as sure and certain as scientific judgments. It is argued that the realist-idealist controversy "can legitimately be regarded as a dispute concerning the analysis of existential propositions and so as involving a logical problem which....can be definitely solved. The question at issue between idealists and realists becomes fictitious when, as is often the case, it is given a metaphysical interpretation."[1]

[1] Ayer: *Language, Truth and Logic*, pp. 29-30.

In the face of such an attack one may pertinently ask : will idealism survive ? The answer to this question depends on what we mean by "idealism." If by " idealism " is meant the doctrine that anything thought about is thought and that only ideas and spirits are real ; if, in other words, " idealism " means mentalism, then the sooner do we discard this theory the better for us. If " idealism," on the other hand, means that there is a supreme value which indicates the core of the universe or that self is the basic principle of all explanation, then an idealistic world-view is not only necessary but inevitable.

NON-ARYAN TRAITS IN MANASA MANGALA LITERATURE

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IT has been said that the cult of Manasa is peculiar to Bengal. Manasa, the Snake-goddess, is a deity of the Bengali household. Her ministrants are Bengali housewives who do devoir to her in homely doggerels. Village poets have woven the strands of these rude verses into an inimitably magic texture of what is usually styled superb, though not sublime, poetry. The characters are all Bengali characters, and they have been drawn with a native adroitness uneducated by the sophistical canon of rhetoric or literary criticism. My treatment of the subject may have the savour of heresy.

Let me cite the instance of Behula. Hers is an ideal character of chasteness and wifely fidelity. In the days when the custom of the Suttee was prevalent in Bengal, for a wife to die on the funeral pyre of her husband was not an unusual sight. The adventure on which Behula embarked in getting back her husband was altogether novel. But it was no less tragic nor less arduous. It might have been distantly suggested by the famous quest of Savitri, who resolutely hung on the rear of Yama himself till ultimately she outwitted him, and forced him to give her a boon that revived her husband.

There is the classical example of Alcestis meekly giving herself up for her husband, offering her own years of life to extend those of her husband. This answers to the ideal of the Bengali wife who surrenders herself tamely to what she regards as the inexorable decree of Destiny. In Bengal wives, young or old, when widowed, live quietly in their houses, but Behula is determined to make an all-out effort to bring her husband back to life. She places the corpse of her husband on a raft (of plantain or other material) and floats down non-descript rivers. She has no fixed destination but has a fixed purpose. She would revive her husband by whatsoever devices chance may throw in her way. This outlandish adventure surprises her mother-in-law Sanaka.

সনকা কাঁদিয়া বলে আলো অভাগিনী।
এ তিন ভুবন মাঝে কোথাও না শুনি॥
বালিকা যুবতী বৃদ্ধা যার পতি মরে।
বিধবা হইয়া সেই থাকে নিজ ঘরে॥

She rejects the easier alternative of the usual peaceful life Bengali social custom enjoins the widow to lead. She displays a rare spirit of courage and venture. She sails on. She is not moved by the admonition of her mother-in-law. She is not touched by the entreaties of her brother and sister to return. The dreadful dangers of the unknown rivers and seas—the sharks and crocodiles—pictured to her do not shake her purpose. The poets who have described her voyage could not of course transcend their common education, their knowledge of geography, and their sense of decorum. Behula sails down rivers known to or imagined by them. The raft (*mandas*) gets weatherbeaten, and then splits, the corpse of Lakhindar swells, putrefies and emits intolerable stench. She clings on. She has to pass through cruel ordeals. Her beauty excites the lust of Goda, Apu Dom and Dhona Mona. The goddess Padma (Manasa) and her companion Neta try her. The latter assumes the form of a tiger or vulture, and threatens to eat the corpse. The raft arrives at the *ghat* of the washerwoman Neta. Behula washes the rotten corpse of its dissolving flesh, collects the ribs and bones, and carefully hides them away.[1] She reaches the sea, and is mysteriously transported to Kailasa (which is supposed to be a *ghat*). Neta now becomes friendly and advises her to dance before Siva or Bholanatha. According to another version she dances before Candika. She pleases them by her artistic skill. But that would not do. She has to dance in the Devasabha, or the assembly of the gods, Padma reluctantly comes to the hall and even assumes the role of the complainant. She is ultimately persuaded by Mahadeva to relent and grant life to Lakhindhar. But she extorts a promise from Behula that the latter would induce her father-in-law Chand to worship Padma. So the mighty goddess admits practically her own inability to do a thing which she trusts Behula can do. The gods do not show themselves much to their advantage in the Manasa literature. They exhibit a cruel heartlessness by asking the love-lorn and mourning Behula to dance before them. And even a poet (Kshamananda or Khemananda) could not resist the temptation of exploiting her and

[1] Is it the reminiscence of a practice like that of *harbora*—prevalent among some aborigines of Chotanagpur?

describing the several artifices of the ordinary danseuse or dancer (*nati*) of his time.

দেবতা সভায় গিয়া মৃদঙ্গ মন্দিরা লইয়া নৃত্য করে বেহুলা নাচনী।
যতেক দেবতা দেখি যেন নৃত্য করে শিখী গায় যেন কোকিলের ধ্বনি॥
ঘন ঘন তাল রাখে অঞ্চলে বয়ান ঢাকে হাসি হাসি বদন দেখায়।
... ...
আগুতে পাছুতে গিয়া নাচে ঘন পাক দিয়া চরণেতে বাজিছে ঘুঙ্গুর।
এক পাশে থাকি নেত দেখে নৃত্য অবিরত ভাল নাচে বেহুলা নাচনী।
মুখে মৃদু মৃদু হাসি ক্ষণে রহে উঠি বসি, হেন দেখি ইন্দ্রের নাচনী॥

It seems unnatural to us that a Bengali girl whose husband has just died in tragic circumstances would be in a mood to dance, even if she could to perfection, or that she should be made to dance by the heartless gods before them. Her free and brave spirit seems to be foreign. The spirit is not one of modesty, and it is not definitely so when, after she has been able to gain the life of her husband and brothers and starts homewards, she puts on the guise of a Domni, causes her husband to put on the guise of a Dom, accosts her parents and indulges in coarse jests and even has the brazen temerity to delude her mother-in-law, a demeanour utterly undignified and revolting to the Aryan sense.

I have wondered for a long time why this character should be so, and have not got the glimpse of a probable explanation. In the *Manasa-Mangala* of Bamsidasa we find that Padma (Manasa) is anxious to spread her glory and cult on earth. She is on the lookout for a suitable propagandizing machinery. She comes to Indra and requests that Usa and her husband should assume human incarnation and be born as Behula (or Vipula) and Lakhindra. In other versions we get a similar reference.

Reminiscences of ancient tradition have been preserved in the *Mahabharata* and *Puranas*. Usa is the daughter of Banasura. And Aniruddha is the grandson of Krishna. Dr. Banerji-Sastri says of her: "After the Arya-Asura-Dasa synthesis in the Madhyadesa she (Usa) resumes her historical character. She is even represented in human form as the daughter of Bana-Asura. The Harivamsa and Visnupurana see her only as a female proper name without any connexion with her prototype. But the name and lineage are not without significanace."[1]

[1] Jbors. XII. p. 515.

CALCUTTA CENTRAL

Usas is a goddess of the Vedic hymns, but she is pre-Aryan. Macdonnell (*H. S. L.*, p. 103) says of her that "she is the only goddess with a real character," and this may well be said of Behula, for hers is the only living character in the entire Manasa-Mangala literature. She existed in India, like Vasini, before the advent of the Aryans. She was worshipped by the people, and had to be recognised by the Aryans. With the flux of time as the male element preponderates, she recedes, but with the weakening of that element she reappears. There are certain ideas which like the *durva* are irrepressible. They get excavated from the debris of ages and somehow come to the surface. But associations are forgotten and memory is lost. Let us point out some characteristics of this Usas and see what resemblances Behula has to her. Usas is described as an active woman (*R V.*i. 113). Behula is active too. With Usas is mentioned in the Rig. Veda Nritu —the goddess of Dancing. Usas is compared to a dancer. "She puts on splendid garments like a dancer, and reveals her bosom to the mortal" (Winternitz—*Hil*, Vol. I, p. 91). Nritu in the eyes of the Vedic Arya is a Hetaira. "A polygamous and patriarchal Vedic Arya could hardly see a female dancer in any other light. But Nritu is associated with Usas. So Pischel and Geldner have to regard even Usas the goddess of Dawn as the characteristic Hetaira." Jolly points out many more passages in support of this curious character of Usas. In fact both Nritu and Usas, the goddesses of Dancing and Dawn, are pre-Aryan deities when the Vedic Arya had to accept but under protest, Nritu was perhaps the representative of a matriarchal and polyandrous society and as such was easily confused for a mere courtesan."[1] It will be seen that Behula has the traits of Usas. Here also do we find an association between Behula and Neta, who is probably the distant descendant of Nritu. There is also a suggestion in the Manasa Kavyas that Neta herself was a dancer. She is not unfriendly to Behula. She is a washerwoman. In Bengal with the decadence of Buddhism and the corruption defiling the Mahayana system grew up the mysteries of the Sahaja-yana and the Sahaja-cult. A moral decadence had set in throughout Bengal and Behar and northern India. The Sanskrit literature of the period such as the *Malatimadhava, Karpura-manjari, Viddha salabhanjika* and other works of the 10th-12th centuries show the depravity of Tantrikism. The Tathagata-Guhya samaja—a Buddhistic Tantrik work reveals dis-

[1] Jbors. XII, p. 519.

gusting dogmas and practices. A washerwoman was used as the medium for the attainment of *siddhi* and spiritual bliss.

There are certain passages in connection with the *padas* of Chandidasa which connect him with Nitya, Vasuti and Sahaja Cult *viz.*

নিত্যের আদেশে বাশুলী চলিল সহজ জানাবার তরে

There is a goddess Nitya in the village of Salatora in Ps. Gangajalaghati, Dist. Bankura. Sj. Basantaranjan Ray says in his editorial remarks to Srikrishana-Kirtana (p. ৷৶০).

"ইনি কোন বৌদ্ধ দেবী হইবেন।...তন্ত্রসারে পাওয়া যায় নিত্যার ললাটে অর্দ্ধ-চন্দ্র, ইনি অরুণবর্ণা, দেবগণ ইহার বন্দনা করিয়া থাকেন, ইহার চারি হস্তে পদ্ম, পাশ, অঙ্কুশ ও নরকপাল; ইহার অঙ্গরাগ, বস্ত্র ও আভরণ রক্তবর্ণ, ইনি ত্রিনেত্রা ও মদবিহ্বলা। মতান্তরে ইহাকে মনসার প্রতিমূর্ত্তি বলা হয়। নিত্যা দেবীর যে কয়টী সহচরী বা ডাকিনী ছিল, তাহার মধ্যে বাশুলীনামা দ্বিজকন্যা প্রধানা ছিলেন।"

Badu Chandidasa, the poet of Srikrishna-Kirtana, had nothing to do with Sahaja-dharma. Later Chandidasas might have. Badu Chandidasa worshipped the goddess Vasali. She might be the replica of the Buddhist goddess Vagisvari. But the goddess Nitya was "a living goddess" at one time and regarded as the goddess Manasa in Bankura. She was not averse to animal sacrifice.

In the earliest work of Manasa-mangala, *viz.*, of Kana Haridatta (*circa* end of 11th and beginning of 12th century A.C.). he begins thus ;

নেতা বলে বিষহরি এথা রহিয়া কিবা করি
মর্ত্ত্যভুবনে চল যাই।
মর্ত্ত্যভুবনে যাইয়া ছাগ মহিষ বলি খাইয়া
সেবকেরে বর দিতে চাই।
নেতার সঙ্গতি করি মাও লামে বিষহরি
হাসে পদ্মা রচনা দেখিয়া॥

Usas is associated with agriculture, she is the presiding deity of the agricultural people. She has striking resemblances to Isis, the Egyptian goddess. They have of course developed independent traits in their different regions, and there are differences. The resemblances may get submerged, but upheavals occur. Behula goes out in the raft which reaches heaven. The boat of Isis reaches paradise. Behula sails to revive her husband. Isis goes out in quest of Osiris—her brother and husband. He is dismembered and thrown into the Nile. Isis collects the fragments of his body and restores them to life. Is the Bhasan

of Behula a faint echo of this quest? Or is it a distant version of the progress of the Dead, such as is mentioned in the Egyptian Book of the Dead? [1]

The Isis-Osiris legend has a striking parallel to the Sumerian legend of Ashtar-Tammuz. Connected with the return of seasons, vegeterian and agriculture. In some parts of Bengal the Visahari songs are sung during the sowing season and are associated with agriculture.

The Sumerian legend spreads apace to Babylonia, Assyria, India.

Hall suggests the connection between the Dravidians and the Sumerians. If it be so, the Ishtar legend of Sumeria may very well have come to India. It is now agreed among Scholars that there is an undisputed affinity between the civilization of the Indus Valley and that of Sumeria. Some scholars connect the authors of this civilazation with the Dravidians. Rev. Heras reads the Mohenjodaro scripts and thinks the language to be Dravidian. No wonder that the the cult of the Mother-goddess has spread over the whole of India. At any rate there are definite non-Aryan reminiscences in the Manasa-mangal literature.

[1] Paul Branton—*A Search in Egypt*, p. 161 : " Nearby floated her (*i.e.* of Isis) sacred boat...while the friendly waters and obedient winds were ready to bear it away to those paradisaical realms which are the habitats of Gods, Goddesses and such humans as the deities descend to bliss."

TAGORE AS A CRITIC OF SHAKESPEARE

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IN an essay in *Pracheen Sahitya* Tagore offers a splendid interpretation of Goethe's famous eulogy of Kalidasa's *Abhijnana-Shakuntalam*, and compares it with *The Tempest*. Lytton Strachey (in *Books and Characters*) challenges the orthodox verdict that *The Tempest* is a profound and sublime sequel to Shakespeare's 'tragic' period. Tagore's approach is, however, different. As his essay deals mainly with the Sanskrit play, his remarks on Shakespeare are rather fragmentary, and, therefore, require elaboration and explanation. Tagore notes the striking similarity between the two plays, but he also points out that they differ significantly in spirit and poetic philosophy. He concludes that *The Tempest* is a much inferior work, and that no Shakespearean play can equal *Abhijnana-Shakuntalam* in depth, restraint and philosophy of life.

The Tempest, as the title signifies, deals with the tempest of human life. Oppression, tyranny, torture, treachery and struggle for power —these are its materials. It is a play of conflict rather than any genuine reconciliation, for the element of evil is neither totally removed nor spiritually resolved. The conflict is between man and man, between man and nature, and here is a calculated display of power rather than any moral persuasion or conquest. This power has no moral source or sanction; it is black magic. The banished Prospero becomes the lord of the island and commands Ariel and Caliban who are unwilling to serve him. Ariel yearns for freedom, and is promptly and severely rebuked by his master who calls him a "malignant thing" for all his service. Prospero finds it difficult to manage Caliban and punishes him particularly because of his brutal attempts on Miranda :

> *"I'll rack thee with old cramps,*
> *Fill all thy bones with aches, make thee roar"*

But terror and torture cannot subdue Caliban who becomes desperately malicious and plots against Prospero when he gets an opportunity. The evil remains.

Prospero wants revenge, and by magic he brings his enemies under his control. But as they reach the island they start a conspiracy among themselves, and it serves no dramatic purpose. Prospero's triumph is physical; it never attains the height of true spiritual conversion. He is proud of his power and is eager to display it. He forgives only when he has had full taste of power, and this power is not derived from his personality, but from magic. Our sense of spiritual values demands that sin and evil should be conquered by truth and love, beauty and good, not by violence and magic. *The Tempest* is called a Christian play for its stress on service and forgiveness. But what we find in the play is unwilling service and forgiveness based on the power of magic.

Nature plays an important part in *The Tempest*. There are Ariel (*Air*) and Caliban (*Earth*), and there is the strange, beautiful island:

The fresh springs, brine-pits, barren place and fertile

I prithee, let me bring thee where crabs grow;
And I with my long nails will dig thee pig-nuts;
Show thee a jay's nest, and instruct thee how
To snare thee a nimble marmoset;

Be not afear'd; the isle is full of noises,
Sounds, and sweet airs, that give delight and hurt not.

But we never find any spiritual intimacy between man and nature, which is one of the loveliest things in Kalidasa's play. There is something hard and cold in both Prospero and Miranda; it is their lack of feeling towards their island environments, a spiritual deficiency which keeps them aliens inspite of their long residence. Prospero, therefore, has no moral right to rule, and as he and his daughter leave the place without regret, the island also evidently breathes a sigh of relief. The island setting is decorative; it is a picturesque background, perhaps essential to the plot, but it has no connection with the characters. To Shakespeare the significance and possibilities of the relation between man and nature were not revealed.

Miranda is simple and innocent, but she is placed in unusual circumstances. Her virtues are, therefore, more circumstantial than natural. Her innocence is ignorance, lack of experience, lack of contact with society. She has never faced life and its trial; she is

in an unreal nonage. The character of Miranda is not consistent. She is far away from human society, but Prospero says :

> *Have I, thy schoolmaster, made thee more profit*
> *Than other princesses' can, that have more time*
> *For vainer hours, and tutors not so careful.*

And such is the success of Prospero that when Ferdinand appears Miranda asks : " *What is't ? a spirit ?*" Prospero, the proud tutor, explains ; " *No wench ; it eats, and sleeps.*" And yet in course of three hours this " wench " falls in love, announces her intention to marry Ferdinand, and then quietly plays at chess—" *Sweet lord,*" she says, " *you play me false.*" In the presence of this innocent maiden who calls the young man " a spirit " Prospero instructs Ferdinand not to " break her virgin-knot " before marriage.

Consider another inconsistency. By magic Prospero brings his enemies under his control. But why didn't he exercise his power when he was banished and lay helpless in a " rotten boat ?" Perhaps he learnt his magic later ? But by magic he rescued Ariel from a tree and punished Caliban when he reached the island. For twelve years he lived in that place and yet did not take his revenge. Magic is the most important element in the plot ; it makes Prospero the *deus ex machina* of the play. And this inconsistency weakens the plot, just as the use of magic makes it rather unreal and affects the moral value of the entire pattern.

Consider the buffoonery of the Trinculo-Stephano-Caliban episode ; it does not befit a serious play. There is more serious vulgarity elsewhere. It is an unnecessary emphasis on Caliban's lecherous attempts on Miranda. Notice the talk between Prospero and Caliban—a talk that seriously affects the dignity of the master. Here is an example :

> PROSPERO : *....thou didst seek to violate*
> *The honour of my child.*
>
> CALIBAN : *O ho, O ho : would't had been done !*
> *Thou didst prevent me ; I had peopled else*
> *This isle with Calibans.*

This note of vulgarity in connection with virginity and defloration appears in many plays of Shakespeare.

Prof. Grierson calls *The Tempest* the last play of a Greek trilogy ; he might more appropriately call each of the last plays of Shakespeare even a compressed trilogy, for in these plays, according to Prof. Tillyard,

there is a tragic pattern with a happy and profound ending. But profoundness is particularly lacking in *The Tempest*. *In Cymbeline* and *Winter's Tale* there are sorrows and sufferings which, inspite of gross improbabilities, add dignity to the plays. But in *The Tempest* there is no tragic pattern because there is sorrow only in recollection. The conspiracies of the different groups are essentially unreal, for Prospero's magic controls every event and every character. The magic is a dramatic device, and the reconciliation is a stage necessity.

As Prof. Thorndike points out, Shakespeare followed the fashion which had been started by Beaumont and Fletcher. The Elizabethans had a journalistic flair, and Shakespeare eagerly utilised the contemporary adventure concerning Bermudas in the form of a tragi-comedy or dramatic romance, and the result is *The Tempest*. *The Tempest* is a fairy fancy, more real than Lyly's *Endymion*; it is a good entertainment and has snatches of the purest poetry combined with occasionally noble ideas. But the planes of reality and fancy are never integrated into a single unity of impression. Every play must deal with a complete pattern of life, but in the plays of Shakespeare the pattern is very often disturbed—the problems and inconsistencies are sometimes symptoms of this disturbance—because the dramatist fails to produce the unity of a synthetic impression. The entertainer is at odds with the thinker, the intellect is at variance with emotion, and poetry remains fragmentary because of its failure to grasp and transmute philosophy. *The Tempest* is neither profound nor sublime.

The profoundness or sublimity of *Abhijnana-Shakuntalam* is the legacy of India's ancient philosophy; it is inspired by the serene meditation of countless sages, the mature projection of an entire civilisation that had developed through great historical forces and experiences, and had emphasised the spiritual element in man. Goethe's eulogy is not an idle remark, for the literature of Kalidasa is instinct with a refinement and culture beyond the barbaric imagination of the Elizabethans. The ' catharsis ' of the Sanskrit drama does not lie in pity and fear, but in the grand harmony of reconciliation. There is chastening through sorrows and sufferings in course of dramatic action, but there is no unhappy ending, for art in its final impression must transcend all bitterness.

The Elizabethans were lawless in life and literature. The new Patriotism and the Renaissance intoxicated them, made them conscious of their power and possibilities, but failed to give

them a synthesis of spiritual, social and aesthetic values. They saw the sudden dawn of a new era, the vista of a new civilisation. But profoundness or sublimity is not the result of the restless activity of a reckless generation ; it is a slow, steady, patient achievement. The Elizabethans did not find it in their age, nor could they produce it in their literature.

THE MOVING FINGER

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OMAR KHAYYAM has remained an untiring inspiration to many of us who want to make the most of life, perhaps in the fashion of the Chinese only. I say " in the fashion of the Chinese only " because to intelligent minds Omar Khayyam has supplied a well of wisdom and inspiration to live on this earth, surrounded by melancholy, a rational life while enjoying things of the living present to the utmost. To them, these alert and observing minds, Omar Khayyam is not a mere indulger in the excesses of wine. Lin Yutang has presented the Chinese ideal in his book entitled " My Country and My People." He writes :

" The Chinese humanists believe they have found the true end of life and are conscious of it. For the Chinese the end of life lies not in life after death, for the idea that we live in order to die, as taught by Christianity, is incomprehensible : nor in Nirvana, for that is too metaphysical : nor in the satisfaction of accomplishment for that is too vainglorious : nor yet in progress for progress's sake, for that is meaningless. The true end, the Chinese have decided in a singularly clear manner, lies in the enjoyment of a simple life, especially the family life and in harmonious social relationships."

This ideal of life is quite simple : it simply wants all of us to live in the living present, without least devotion to a life in future. All this amounts to a life of happiness—but remember in a simple fashion to the Chinese. Omar Khayyam has just succeeded in deleting " simple " in the above context. Deletion of " simple " gives us a view of life as presented by Omar Khayyam in his famous *Rubaiyat.* The intelligent and alert minds have just to delete " some excesses " recommended by Omar Khayyam to have an ideal view of life, a life full of joys and possibilities. Omar has sung :

' You know, my Friends, how long since in my House
For a new Marriage I did make Carouse :
Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to Spouse.'

In these lines of supreme emotion one might see a madness for a life of passion minus all reason, a life that might make us incapable of thought and sense, for ever consigning us to flames of blind experiences, culminating in our utter ruin and degradation. But this is too much and it is like reading passion in a serious effort for the sake of leading a life of passion and rationality, the only and the genuine combination which can make us what we are, truly human and beautiful as created by God in all His Wisdom. In these lines Omar has shown his grasp of reality. Life governed by mere reason is cold and not life. We must have emotion, the mainspring of action. Without it there is no action, literally no life. Omar is all for action. But he is never blind. He knows life to be a tale of sadness, signifying nothing and told by an idiot. His effort is to get maximum benefit from life. And so he proclaims immense possibilities of life. And yet he never forgets Fate, with its *moving finger*, signifying something eternal, ineffaceable and determined. He has said :

> The Moving Finger writes and, having writ,
> Moves on : nor all thy piety and wit
> Shall lure it back to cancel half a line,
> Nor all thy tears wash out a word of it.

An idea of overwhelming Fate against man ! Man has his Destiny, and he has to be afraid of it. Man is doing some work and there is his Destiny to pronounce its *sentence*. And there is no escape from this sentence. Man must be alert ; he must do the needful and he must await the inevitable. But that does not mean he should cease working. On the other hand I am definite in my mind that Omar Khayyam is just inculcating this life of action on us. He is a philosopher of work, and not of wine merely. He has thoughts too deep for expression. It is rarely given to an intelligent mind to grasp his meaning. And so there is a lot of confusion about his contribution to humanity.

Prof. V. N. Bhushan of Bhaven's College, Bombay, has done well in entitling his anthology of critical essays. " The Moving Finger " is a recent publication, undertaken by the Padma Publishers of Bombay. Prof. Bhushan is a scholar and student of fame. His poems in English and critical essays have given him a place of his own amongst Indians writing in English. I have little doubts of his devotion to the cause of literature. He is capable of taking infinite pains. He has already

published two anthologies : " The Peacock Lute " and " The Moving Finger," collections of poems and critical essays respectively. He is planning to bring out other anthologies, anthologies of short stories and one-act plays by Indian writers. May God grant him strength to continue this work of the revelation of beauty in literature produced by Indians in English, a tongue not their own.

This title is apt and indicative of the nature of criticism. The critic of literature is like a " moving finger " of Omar Khayyam, which having writ moves on. There is no going back, and no escape. The critic has to perform his duty. Who can think of taking him away from his devotion to truth and beauty ? His task is a real task, not at all inferior to the task or the pleasure of creation. There is a task of creation : but there is pleasure in it if it is well done, if it is like the moving finger, unassailable and determined. Similarly there is the task of a critic : but this task is made a pleasure when the critic is real and is genuinely interested in the beauty and interpretation of it in literature. Richard Garnett has beautifully observed that " as the existence of a great river in a civilised country involves that of dykes, and quays, and bridges, so the existence of a great literature implies the ministrations of literary officials engaged in winnowing the bad from the good, and helping the latter to permanence." This is the task of a critic, and also the task of an anthologist who has to be a true critic, not inferior to a true creator in literature. A good critic you can make if you are a good creator and then this ministration with a great literature is possible of which Richard Garnett is speaking. Prof. Bhushan is entitled to this place of a critic, and he can be trusted to winnow the bad from the good in this unceasing stream of Indo-English literature and helping the latter to permanence. His introduction " The Light From Heaven " is quite good and quite intelligently written. He has observed :

" A good critic, then, ennobles his profession, enriches the field of his work, and renders inestimable service both to literature and life. The critic owes his first allegiance to the creative artist—inasmuch as it is his foremost function to reveal the hidden significance and the intrinsic value in the artist and his work. And the next duty of the critic is to help the uninitiated and uninspired to grasp correctly the significance and value he has discovered. In doing this the critic indirectly moulds the tastes of those who rely upon him and gives direction to their uncultivated understanding and their indiscriminate appreciation."

Good words indeed to indicate the functions of a critic. Perhaps it would be better to refer to the function, instead of functions, of the critic. To my mind the critic has one duty, and that is to the creative artist himself. And this implies much.

If a critic is able to make a near approach to the mind of a creative artist he is in a position to indicate his work and his contribution to life. I say "to life" because a real valuation of writer's work implies life itself, life that surrounds the writer. And as such what he writes is of immediate meaning to people in the world. And if a critic is able to indicate this he has seen life with the writer and has also seen life by himself; for at no moment will it be given to him to forget his own personality. So a critic's work or valuation is a double feast: we see the writer and the critic both. Indeed, we see life itself. This amounts to a comprehensive duty, duty to the creative artist, the world and himself. And if one is true to oneself one has really produced something perennial in significance and pleasure. This is the task of a critic. And so he has one task only, and that is to the creative artist or to himself, both in this context the same, in fact, one in the many, the essence of things we cherish the most. And so Prof. Bhushan is right when he sees the critic becoming the ally of the artist, not his shadow or parasite. I might state that the critic starts as a shadow or a parasite but he ends as a creative genius. A critic, to my mind, is a philosopher, a spectator of all time and of all existence. He is not a mere parasite. He is a creator who has seen enough of the world, enough that has been written by creative artists. He has qualities of head and heart, not inferior to qualities possessed by an artist himself. He has vision, experience, images, dreams, expression and what not that is possessed by an artist himself. The only thing is that he starts as a parasite because he must have something to fasten upon. But the moment he is in his work, he has lost all *dependableness*. He is his own maker, his own inspiration and he has something to communicate, something which will help coming generations to appreciation of beauty and truth in literature, indeed, beauty and truth in life itself: after all literature is life and nothing away from it. The critic is aptly a *moving finger*. The creative artist has to be afraid of him and has to work well lest he should be condemned for ever, lest he should be described as having nothing to communicate, nothing for the hungry generations in need of his light and illumination. But remember a critic is a being of sympathy which Fate is not. With sympathy he has combined under-

standing. And the result is this stream of *freshening* beauty and truth, things that we cherish the most, things that alone will give us life.

Prof. Bhushan has tried to be representative in his selection. He has as many as seventeen Indian critics to help him to give a *certain* view of Indo-English criticism. Mention must be made of the brilliant contributions of Sri Aurobindo (Poets Of The Dawn), M. M. Bhattacherjee (*Eclecticism in Spenser*), V. N. Bhushan (*A Possible Poetic Retort*), Syed Mehdi Imam (*On The Poetry Of The Individual*), A. Jha (*Kipling as Poet*), C. N. Menon (*The Tragic Trait*), and Rabindranath Tagore (*The Religion Of An Artist*). But one thing is clear. Our criticism has been the product of teachers of English in colleges or in universities. And it is more or less academic in nature, brilliant in scholarship but lacking in originality. If I were to describe these efforts I will certainly think of our criticism as *derivative* in nature. This is a definite limitation. Only here and there we have such original criticism, coming very near real and perennial art as in the cases of Aurobindo and Rabindranath Tagore. I have no hesitation in stating that these masters of craft of criticism have produced something which generations cannot devour and set aside. They have communicated a wealth of thought and wit (in the sense of real wisdom) in an immense measure. Who can gauge the beauty and thought in the words of Sri Aurobindo? We have both in plenty and we will have to spend our whole life-time to seize an approach to it. His words are bathed in complexities of thought and inspiration. One cannot follow what he says easily. One will have to be infinitely alert of mind and imagination to understand him. This does not hold good in the case of Rabindranath Tagore. He is a master who teaches his students well and gives them an unending inspiration. I must reproduce his own words to describe him. What he says with reference to a real teacher describes him aptly. He has written :

" A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds : he cannot quicken them. Truth not only must inform but also inspire. If the inspiration dies out, and the information only accumulates, then truth loses its infinity. The greater part of our learning in the schools

has been wasted because, for most of our teachers, their subjects are like dead specimens of once living things."

Rabindranath Tagore and Sri Aurobindo are deep philosophers. But it is difficult to understand Aurobindo. He seems to talk above our heads. Tagore, on the other hand, unites instruction with pleasure and does his teaching so effectively and so immensely. Similarly as critics these great minds are genuine philosophers. Tagore as a critic is certainly more effective because he can, and, in fact, he does, instruct us delightfully. He writes :

" No poet should borrow his medium readymade from some shop of orthodox respectability. He should not only have his own seeds but prepare his own soil. Each poet has his own distinct medium of language—not because the whole language is of his own make, but because his individual use of it having life's magic touch, transforms it into a special vehicle of his own creation."

Clear and vivid words indicating the individuality an aritist possesses and which he has to communicate in his own fashion and in his own special way, transmuting the very words he uses and thus producing the impression of something new and perennial, as his own contribution, something which he caught in his share of rain and sunshine in the world ! I might say Tagore is severely concrete in his expression here. And that is all very admirable and grand.

Prof. Bhushan has taken infinite pains in supplying a long and informative Bibliography. His introductory notes to these critics are brief, informative and rather flattering. Sympathy and learning Prof. Bhushan has in abundance. But he has to learn some curbing of his enthusiasm, which an average mind might regard as cheap praise, not fully critical and intelligent due to some brilliant *intellects*. Nevertheless, one must remain indebted to him for this intellectual feast, which is bound to point to the contribution of Indians in the sphere of literary criticism. It might (I mean this effort of Prof. Bhushan) result in organising our recent literature, which still remains " an amorphous mass." In his first introduction (And Having Writ) he has rightly remarked :

" The main aim with which *The Moving Finger* has been ' scaffolded ' is to bring into prominent light some of the substantial contributions that our writers have made to English literary criticism in particular and to aesthetics in general."

Round the World

Royalty in Europe—

The celebration of the 91st birthday of King Gustav supplies the occasion for some observations on monarchy. Time was not distant when people could hardly imagine a country without a king at its head. When the thirteen colonies in America broke away from Britain and federated themselves into a republic, there were many in Europe who could not visualise it as such. It is on record that actually some of them addressed George Washington as His Majesty the President. Even those who, knew that a republican form of government was not unknown to history and experience, regarded it as inferior to the monarchical system. A state without a hereditary king to control or at least to influence its government was supposed to occupy an inferior position in the comity of nations. It could be represented abroad not by a diplomat of the highest order but only by one of the secondary rank. For governmental stability at home and for prestige abroad it was thought necessary that a king should preside over the destiny of a country.

The nineteenth century continued to be the age of monarchy. But kingship had already received hard blows by the establishment of the United States, by the regicide in France, by the revolutions of 1830 and 1848 and lastly by what took place at Sedan. Third republic in France was not a deliberate choice. But the very fact that France continued to remain without a king at her head stimulated republican ideas and strengthened republican traditions in the world. It should also be remembered that though English monarchy was a bulwark against republicanism, England was increasingly becoming a crowned republic. The opposition to the monarchical system created by prolonged mourning of Queen Victoria was of course sloughed off when she returned to her normal duties. But there was no gainsaying the fact that these duties were every day becoming more social than governmental. The old Queen of course stuck tenaciously to the few political prerogatives which the monarch was known still to possess. It was, however, written on the wall that her successors would practically become ciphers in the conduct of public administration of their country. In fact all thinking people were convinced that if monarchy was to survive, it could do so only as an ornament of the state and not as one of its vital organs.

This was proved by the first world war, which swept away absolute or semi-absolute monarchies in all countries of Europe. The imperial and princely houses in Germany were thrown overboard. The house of Romanov was destroyed along with its important members. The Hans-

burghs were similarly turned out of Austria. In Italy, in Scandinavian countries, in Belgium, in Holland and in countries of the Near East, however, monarchy survived in one form or another. The second world war and its aftermath laid violent hands upon some of these monarchies which had survived the first. Italy was persuaded to bid adieu to the Sardinian monarchy under whose auspices it was unified and became great but with whose approval again it was thrown into the arms of fascism. Bulgaria and Rumania had similarly to bid farewell to their monarchies which were regarded as unsuitable to the new system installed there. Belgium is still hesitating as to what she should do with her king whose part during the war it may be difficult to assess correctly. In Holland Queen Wilhelmina has saved her dynasty by flying to Britain as her country was taken possession of by the Nazis. In England monarchy survives though it has been required to shed the title of Emperor of India which was given to it by Disraeli.

It also survives in the Scandinavian countries of Denmark, Norway and Sweden. Monarchs in these countries have little glamour but considerable prestige. Their way of life is democratic; they are close to their people. Who ever heard that a Queen drives her own car? Our ideas about the movement of kings and queens are so different from this democratic practice. But the other day an agency flashed the news that while driving her car in inclement weather the Queen of Denmark met with an accident and had to be treated in a hospital. In Sweden King Gustav V's ninety-first birth day was celebrated recently throughout the country. His motto is " with the people in the service of my country." He believes that the strength of the monarchy consists not in pomp and pageantry but in quietly serving the country and the people. So much in fact he sets store by simplicity of living that he cut all ceremony at his coronation. Frederick the Great once enunciated the principle that the King was the first servant of the State. The Kings of the Scandinavian countries are acting up to that principle. That is the way of survival in an age which is so suspicious of crowned heads.

Prospects of United Ireland—

The Treaty which the leaders of the Irish Dail Eriean were constrained to sign in December, 1921, with the representatives of the British Cabinet led to the separation of the six northern counties from the rest of Ireland. Since this division Ulster has remained not only an integral part of the British empire but under the final authority of the Parliament at Westminster, while the residue of Ireland enjoys a status of its own which, though independent, it is hard to define. For some years, of course, partition was taken lying down in the south. But the difficulties it created were not overlooked and as de Valera came to power he emphasised the need of reunion of the separated counties with Eire. He had harped on this theme

for sixteen years but so far the move has not been successful. On the other hand the neutrality which Eire maintained during the last War with, of course, the cordial approval of all parties further stiffened opposition to the movement for reunion in Britain. The loss of naval bases in Eire were a great handicap to the British Government in the fight against fascism. The cooperation of Ulster was, however, of great service. Now this co-operation could not be endangered by fresh concession to the statesmen of Eire. Besides, the northern protestants were unwilling to change their status. American opinion which had helped so much in furthering the Irish nationalist movement during the last century and later strengthened enormously the hands of the Sinn Feiners was antagonised by neutrality during the last War in which the U.S.A. took such a prominent part. But recently there appears to be a change in the attitude of the American public —a change largely brought about by De Valera's tour through the States. De Valera himself is now out of the Government but his political opponents who have formed the ministry and are in a majority in the Dail see eye to eye with him in respect of partition. New war clouds are now in the horizon. The Western Union which has been formed to combat communist onslaughts requires reinforcement by Irish cooperation. But the Premier, Costello, and the Foreign Minister, McBride, are both insisting on reunion before they assure this cooperation. Let us see what comes out of this.

Civil Service Recruitment in Britain—

Sometime ago the First Civil Service Commissioner of Britain deplored in a public statement the " lack of personality and intelligence in the candidates " for administrative posts in the Civil Service and the Foreign Service. This observation has provoked criticism from quarters which may not be so authoritative but which may have proper information all the same. Some of the candidates who should not ordinarily be judges of their own merit have also adduced information and facts which should be considered carefully in assessing the situation. One such candidate writes in the Spectator : " I know of six candidates, myself included, who were rejected at various stages of the examination. Of these six, one had obtained a double first in Tripos examinations at Cambridge, three had gained first classes in preliminary examinations or parts of the Tripos, two had been awarded good second classes. All six were exhibitioners or scholars of their colleges ; all six had held commissions in combatant branches of the Services and had adequate service records. Now Cambridge colleges may be at fault in their choice of scholars and exhibitioners, but first and good second classes are not awarded to idiots. Nor were the Services in the habit of granting responsibility for men's lives and expensive Government stores to men incapable of leading or making decisions. When facts such as these are considered one is forced to wonder whether the Civil Service Commissioners are not inclined to place too much reliance on a comparatively

new and untried method of selection, and whether *ex-cathedra* statements as to candidates' intelligence or personality are founded on any suitable evidence." The writer is evidently referring to the new psychological test which has of late found increasing favour with the authorities in more countries than one in the selection of personnel. We should bear in mind the warning.

American Recognition of Israel and New American Ambassador to India—

The New Statesman and Nation of May 22 has some interesting observations to make regarding the recognition of the State of Israel by the U.S.A. on the morrow of the declaration of its birth. First of all this recognition was a stab in the back of the British Foreign Secretary who was counting upon British policy being triumphant in Palestine. With the withdrawal of the British administration and forces, the Arabs with the help of the British munitions and British officers lent to them would have plain sailing in Palestine. But the sudden recognition of the state of Israel by the United States and more still the friendliness which was behind this recognition were unexpected. This was the second instance of an important American step being taken without prior consultation with the British Foreign Office. General Bedell Smith had made his peace overture to the Kremlin without giving any inkling about the matter to the British Ambassador at Moscow. Mr. Bevin's wounded pride was, however, assuaged on the occasion by the clever statement that if he was in the dark about this overture, the State Department at Washington was equally so. No such explanation could be offered regarding the recognition of Israel. This was a swift action taken by President Truman himself.

The fact is with regard to Zionism President Truman and the State Department had been at loggerheads ever since he stepped into the White House in 1945. The Middle East Division in the State Department was fanatically pro-Arab under the inspiration and leadership of its chief, Loy Henderson, while President Truman was both for sentimental and electoral reasons rather pro-Zionist. The tangle thus created was broken by Truman announcing over the head of the State Department the recognition of Israel. In other words this action on the part of the President amounted to throwing overboard not only Bevin but Henderson as well. Bevin was naturally chagrined that at the moment he was looking forward to the complete success of his policy in Palestine, President Truman " dashed the cup from his lips." No wonder that " his contempt for the President for this performance is at least as strong as his dislike of the American Zionist." But what about Loy Henderson? Fanatically pro-Arab, he found his position untenable in the State Department when his policy was so violently overturned. A career diplomat he could not of course resign the service either. But a vacancy in the office of the Ame-

to Athens and now Loy Henderson has taken the oath as a preliminary to his air journey to India. Will the Arabs in Hyderabad rejoice?

Prisoners of War and the Geneva Convention—

The same journal has the following from a correspondent: "There are said to be between 5,000 and 5,800 German prisoners still in the Middle East. Keeping these men on what is really forced labour—their earnings are tiny—so long after the end of hostilities, is not in the letter a contravention of the Geneva Convention, about which we made, rightly, a fuss whenever our enemies broke it during the war. It is technically just legal because no peace treaty has been signed with Germany, thanks to disagreement between the victors. We are within our rights in holding on to them in armistice conditions, even if these look like going on indefinitely. But it is entirely against the spirit of the Convention, and against the feeling of every intelligent and sensitive British person I spoke to out there, all of whom dislike, as wholly irrelevant, the argument of the other sort that, given the chance, the Germans would have done worse to us. The German prisoners themselves are desperately depressed. They were told officially that 2,390 would be repatriated in January this year; none were, owing to shipping troubles. In February the figure was to be 5,455: under three thousand went. Mr. Attlee's recent admission in the House of Commons that we need these men and don't know how we shall run the Middle East without them has shaken them badly. They feel that all our talk about not having transport for them is just an excuse". International conventions are there to be violated by all when they feel strong. But when one party is victorious and the other done and out, the former may try the latter's nationals for war crimes while continuing to violate itself the principles of the law. This is the law of the jungle or is it something worse still?

Newfoundland and Canadian Dominion—

The history of Newfoundland is chequered. An island not far away from the main land of Canada, it was as much a British colony as any Canadian province in the sixties of the last century. It was expected on this account that it would enter the federation when it was set up under the British North America Act, 1867. Actually it had taken part in some of the preliminary talks regarding the establishemnt of a federal union. But later it backed out and decided to plough its lonely furrow, aided and assisted, of course, by the mother country. Thereafter its status grew. It became self-governing and to all intents and purposes a Dominion by itself. But this was a status which could be maintained only by local resources which, however, were very small. An island consisting largely of fishermen, it could not keep up the autonomy it had acquired and had to revert to British control. But such control was not meant to be permanent. It was in fact no solution

of the problem.

The people must decide whether they should enter as a province the neighbouring Dominion of Canada within whose bosom they would have their natural and rightful place, or whether they would again make an experiment of isolated responsible government or whether they would prefer to remain as they are today. To decide among these three alternatives a plebiscite was held. The result was, however, disappointing. There was no majority in favour of any of the proposals. So a second ballot was resorted to and on this occasion there were two issues before the voters. They were to decide between accession to the Dominion and establishing responsible government on an isolated basis. This time fifty-two per cent of the votes have been cast in favour of accession. The majority is thus very thin and it at least shows that the cleavage of opinion is sharp. A large minority is not in favour of entering the Dominion as a province and thereby merging Newfoundland's identity in that Dominion.

This attitude is understandable but insupportable. Isolated, the people would remain as poor and backward as they happen to be now. But union with the Dominion would ensure the management of their local affairs according to their own lead and light and at the same time bring improvement in their economic conditions. Their status in the world will also grow as Canadian citizens. Entry into the Dominion does not of course depend only upon the desire of the people of Newfoundland. The Dominion has its own option in the matter. It is true that Dominion opinion has always been in favour of Newfoundland's accession but in view of the fact that isolationist opinion is so strong in the latter, the people of Canada may rightly hesitate to entertain the application for accession when it is made. It is no doubt to be expected that after accession the strength of the minority which is today opposed to such accession will be reduced. But all the same people of Canada will naturally think twice before admitting a province in which there may be a strong discontented and irreconcilable group.

Miss Fawcett—

Death has been announced of Miss Philippa Fawcett. Her career was significant in more ways than one. Her father Henry Fawcett, the blind Cambridge Professor, was known in the House of Commons as the Member for India. In those dark days when India was under the iron heels of a most reactionary foreign bureaucracy, Fawcett's voice was not unoften raised against injustice done and tyranny exercised. People out here would on this account watch carefully not only his career but that of his only daughter. It should be remembered that in orthodox Britain there was, among many other inequalities, the glaring inequality between the sexes. Women had no vote for which the Fawcetts were enthusiastic. Facilities for higher education for girls were not only insufficient but even those who

had opportunity of utilising them would not be admitted to any degree. Miss Fawcett had a brilliant academic career and although her examination papers were regarded as abler than those of the man who became the senior Wrangler in her year, she could not be given the degree. Fortunately Miss Fawcett lived to see the achievement of full equality between men and women, both in the academic and in the political world.

Reviews and Notices of Books

Shah Alam II and his Court. Ed. by Dr. P. C. Gupta. Pp. 116. Price Rs. 6.

Dr. P. C. Gupta found this Ms., whose existence was unknown, in a box in the Asiatic Society of Bengal. It appears to be a copy of which the original must have been completed in August 1779. It does not contain the name of the author but Dr. Gupta adduces good reasons for ascribing the authorship of Anthony Polier, a Swiss engineer, who was in India from 1758 to 1788. A biographical sketch of Polier has been given in the introduction from materials in the National Archives of India.

Polier was a member of the Asiatic Society of Bengal, when Sir William Jones was its head. A man of some culture, he contributed some papers to be found in the Proceedings of the Society. Dr. Gupta has, in his appendices, collected some stray papers ascribed to Polier. He has also given as frontispiece a contemporary picture by Zofany that shows Polier in the midst of a crowd of Indians and Englishmen.

Anthony Polier was in the service of the East India Company first in Madras and then in Bengal. He was a protegé of Warren Hastings who lent his services to the Nawab of Oudh in 1773. When party bickerings began in Calcutta with the arrival of Philip Francis and his colleagues Polier had to resign from the Company's service. He was then in the employ of the Mughal Emperor in Delhi till 1780. We owe this very valuable fragment of an account of the Delhi Court to his temporary withdrawal from the Company's service under duress. Polier later returned to Oudh, was reinstated by Hastings, and left for England in 1787.

Subsequent to the publication of this volume the reviewer, in course of his inspection of High Court records, found some very interesting papers about Anthony Polier that are certainly not to be found in the National Archives of India. Even before he went to Oudh Polier was a private trader involved very much in litigation in the Mayor's Court. Private trade of the Company's servants was illegal after 1767 but the practice continued and was normally winked at. From case records we find that in 1770 Polier was trading in timber brought from Pegu. He was one of the owners of a ship 'Middleton'. He had a prolonged litigation with the French Governor of Chandernagore in connection with this trade with Burma. In 1773 Polier was for some time at Allahabad and he interfered very actively in disputes between Indian businessmen because he was intimately associated with them (Balgovind *vs.* Kaun Das Tacksally). Francis and his party sought to punish him because he was a follower of Hastings but he does not deserve much sympathy for we find him in the thick of the insensate gold rush of the second half of the 18th century

This engineer-private trader-scholar wrote very interestingly and we get from him some very valuable and reliable information. From his stray papers collected by Dr. Gupta we learn much about Mir Qasim in his exile from Bengal. An observation of Polier on Mir Qasim deserves to be quoted in full—" By the stars he does regulate all his conduct and he is fully persuaded that from their influence and from a due knowledge of it he will be enabled one day or other to mount the masnad either of Bengal or of Delhi with tenfold power and glory." Bankimchandra could not possibly have known what Polier wrote about Mir Qasim's weakness for astrological forecasts in his days of adversity. But after reading Polier's stray papers we feel how apt and historically exact is the great novelist's classic description of Mir Qasim consulting Chandrasekhar an astral movement before the commencement of his tussle with the British.

This Ms., so ably edited, together with the appendices form a very interesting and important source of information for the history of India in the seventies of the 18th century.

N. K. SINHA

Ourselves

Vice-Chancellor at the Congress of Universities—

During almost the whole of this month the Vice-Chancellor, Professor P. N. Banerjee, was away in England. At Bristol he attended the Conference of Executive Heads and Vice-Chancellors of Universities within the British Commonwealth of Nations and later at Oxford he attended the Congress of Universities of the same Commonwealth. At Bristol the delegates were welcomed by Mr. Winston Churchill as the Chancellor of Bristol University and at Oxford by its Chancellor, Lord Halifax. Altogether fifty-seven Vice-Chancellors were present in these gatherings and India was represented by five, Pakistan by one, Canada by sixteen, Australia by seven, New Zealand by three, South Africa by five, and Ceylon by one.

Among the important subjects discussed were (*i*) interchange of teachers and post-graduate students, (*ii*) uniformity of standard for the degree examinations, (*iii*) relations between the state and the universities. By way of facilitating interchange of teachers and students it was agreed that the receiving universities might make arrangement for financial assistance. As to relationship between state and universities, the Vice-Chancellor observed in course of a press interview : " In England, the State Ministry for Education paid the Universities an annual subvention of nine million pounds from the Universities Grants Committee. The Minister for Education declared that this sum would further be augmented to twelve million. The disbursement of the subvention is made through the universities Grants Committee, the State not interfering at all with the autonomy of the Universities. In other words the State of the United Kingdom meets the expenses of the Universities to the extent of 60% of the total expenditure. These are all block grants. This example might very well be followed in our country."

The Congress of Universities within the British Commonwealth and Empire will have a permanent organisation located at London. In this organisation India (with Ceylon) will have the same representation as Canada and Australia. Co-ordination of activities of the different Universities represented in the Congress will be its main objective.

Apart from participating in the deliberations of the Conference and the Congress, the Vice-Chancellor made an enquiry into the condition of Indian students in the United Kingdom. Their number is large and India has been spending about five crores a year upon them. The different Governments, Central and Provincial, alone spend about seventy-five lakhs annually on scholarships paid to a portion of these students in Britain.

stopped. Only those who have already received a good education in this country in any subject might be allowed to proceed to the United Kingdom for advanced study and research in that subject. It is a mere waste for people to go to that country for under-graduate studies, which could very well be pursued in India. The Vice-Chancellor further observed that Indian students had great difficulty in securing admission to Universities and to factories for practical training in technical subjects. Not unoften the degrees of Indian Universities which many of them may hold are not given the same respect as the degrees of other Dominions may happen to receive. This non-recognition amounts to loss of time and longer stay in Britain for these students. Time has come for a correct solution of these problems but no solution will be forthcoming without a rigid restriction of the number of students permitted to proceed abroad for further education.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Memo. No. C/375/Affl.

It is notified for general information that under Section 22, read with Sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that with effect from the commencement of the session 1948-49 the Gokhale Memorial Girls' College, Calcutta, shall be affiliated to the Calcutta University in English, Vernacular, Physics, Chemistry, Mathematics, Geography, and Biology to the I.Sc. Standard with permission to present candidates for the examination in the subjects from 1950 and not earlier.

Senate House

S. C. GHOSH,
Registrar (Offg.).

Memo. No. C/352/Affl.

It is notified for general information that under Section 22, read with Sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of the session 1948-49, the St. Paul's C. M. College, Calcutta, shall be affiliated to the Calcutta University in Commercial Geography, Commercial Arithmetic and Elements of Book-keeping to the I.A. Standard and in Bengali (2nd Language) to the I.A. and B.A. (Pass) Standards, with permission to present candidates for the examinations in the subjects from 1950 and not earlier.

Senate House

S. C. GHOSH,
Registrar (Offg.).

Memo. No. C/384/Affl.

It is notified for general information that under section 22, read with Sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of session 1948-49, the Maharaja Manindra Chandra College, Calcutta, shall be affiliated to the Calcutta University in Botany to the I.A. and I.Sc. Standards and in Bengali (Second Language) and Economics to the B.A. (Honours) Standard with permission to present candidates for the examinations in the subjects from 1950 and not earlier.

Senate House

S. C. GHOSH,
Registrar (Offg.).

A PROFESSOR OF SANSKRIT FOR IRAN

Copy of letter No. D 1399 48-ODI, dated 9th April, 1948 from Ministry of

I am directed to say that the Indian Ambassador in Iran has been approached by a learned Society in Iran which has opened a school of Study for all the ancient languages of the World. This Society needs the services of a Prof. of Sanskrit. Most of the Professors of this Institute who are Iranians are not taking any salary but so far as the Indian Prof of Sanskrit is concerned the Society will be willing to pay a salary of 700 to 800 Tuzens a month. The official value of a Tuzen is equivalent to a rupee. It is not necessary for the Prof. to know the Persian Language provided he is able to speak in English. Inquiries are being made by this Ministry as to the cost of living in Iran, and further information regarding this Society and its Institute is awaited along with other details regarding terms of service, etc, which will be forwarded to you as soon they are received. In the meantime it is requested that it may be ascertained whether there are many suitable candidates who will be interested in this proposal and will be willing to go to Iran on deputation for a short period.

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SRI AUROBINDO'S THEORY OF INTUITION

ADHAR CHANDRA DAS, M.A., Ph.D., P.R.S.

In modern times Bergson is the chief protagonist of intuitionism. His system of philosophy is an apotheosis of intuition at the expense of reason. The Absolutists take Reality as being beyond space, time and causation. According to them, Reality is one, immutable and eternal. Bergson, however, makes time the essence of Reality. But for him the term "time" connotes something quite different from what it ordinarily means. He distinguishes real time from mathematical time. We try to represent movement by a line; we take as fixed the path traversed and the positions successively occupied by a thing in movement. Time is ordinarily, even in science, interpreted in terms of space. So, in our attempt to get at mobility we, in fact, seize simply on what is immobile; and real change or movement, and, for that reason, real time always eludes our grasp. Bergson calls real time "duration." which stands in contrast to spatial time. In duration past, present, and future do not fall on a straight line, nor do they stretch in a block from behind onward. In real time past, present and future are interwoven; there the past does not perish, nor does it remain fixed behind, but flows into the present, which in its turn emerges out of the future. We have an inkling of duration in the flow of our consciousness which cannot be represented by any spatial relation. There too the past passes into the present and the present rises out of the future. According to Bergson, Reality is not changeless, but

is change or becoming. He calls it *élan vital*, a vital surge, creativity itself. Time is the essence of Reality. So Bergson contends that, in order to attain a true view of Reality, we have to discard both the notion of mathematical time and that of the timeless. But how? Bergson tells us that we cannot hope to reach Reality by the intellect. The intellect is, in his opinion, like a camera which fails to take a true picture of the movement of a moving thing. The snapshots it takes of a thing in movement are all fixed. In like manner the intellect takes only static views of change or movement. The intellect no doubt fixes on change or movement, but it cannot grasp change in its true nature; it instead carves out of the vital flux some fixed order of being. So the intellect is not the proper instrument of knowledge of Reality. The intellect always stands between us and Reality, and vitiates our view of it. The intellect hovers round Reality and touches only the fringe, and cannot get into the core of it. The intellect gives us only a translation of Reality, which is, as Don Quixote puts it, "like the wrong side of an embroidery, which gives the design, but not the beauty." Bergson therefore falls back upon a faculty which is not only distinct from the intellect, but opposed to it in its function. That faculty Bergson calls intuition. Intuition is a kind of intellectual sympathy by which one places oneself into the heart of Reality and identifies oneself with it.[1] Intuition does not apprehend Reality *ab extra*, but posits itself into its very essence and knows it as it is in itself by way of identity. Intuition as such is then far removed from the intellect. Intuition is concerned with the whole and is synthetic in its function, while the intellect is all given to analysis. Intuition coincides with what is unique in reality. Analysis, on the contrary, reduces an original experience and its content to elements already known. A concept is based upon an analysis of some relevant contents. There we compare them and fix on the points they have in common. So, when a new object is brought under a concept, the content of the object in question is analysed and the point or points common to it and some other objects the concept in question refers to are picked out. Thus a conceptual reading of an object is just reducing it to something familiar. So, strictly, in conceptual knowledge we do not know anything new. We simply know the known. Hence, if we are to get at the unique in the given, we have to transcend concepts to reach intuition. Concepts are only symbols, and symbols

[1] *An Introduction to Metaphysics*, p. 6.

operate by resemblance. But mere points of resemblance cannot exhaust the content of an object. The concept " man," for example, is formed by means of the points of agreement between many men. The nature of an individual man cannot, however, be fully explained by the concept and what it implies. Bergson, therefore, concludes that no concepts, however great their number, can constitute reality. On the contrary, they break reality into fragments, but ever fails to reconstitute it out of them all. So we are asked to dispense with concepts and rise to intuition.

It is now perfectly clear that, according to Bergson, the intellect in its function is diametrically opposed to intuition. Still there remains the question : What is the exact relation between the intellect and intuition ? Bergson dees not seem to be fully conscious of this problem. There are none the less some occasional effusions in his writings which go to show that he does not intend to draw apart the intellect and intuition. From some of his statements it appears that the relation between the intellect and intuition is very intimate. Thus in one context he says that it is verily intuition that stands behind analysis and in fact starts it. Again we are told that we can hope to attain an intuition from reality only through our acquaintance with its superficial manifestations, that is, through analysis.[1] Sometimes Bergson speaks of intuition as the " fringe and penumbra " of the intellect. " Dialectic is necessary," says he, " to put intuition to the proof, necessary also in order that intuition should break itself up into concepts and be propagated to other men." [2] In short, the problem is whether or not we can pass from concept to intuition and again back from intuition to concept. In one context he definitely says that we can pass from analysis to intuition. But this is negatived when he says that from intuition we can pass to analysis, but never can we pass to intuition from analysis.[3] Bergson obviously makes an approach to metaphysical knowledge, *i.e.*, to intuition of the *élan vital* through an analysis of some peculiar biological phenomena and of our conscious being. This fact together with some of his statements referred to above justifies us in asserting that Bergson visibly subscribes to Plato's position that the vision of reality is to be attained through thinking.[4] It may be that Bergson first

[1] *An Introduction to Metaphysics*, pp. 76-77.
[2] *Creative Evolution*, p. 251.
[3] *An Introduction to Metaphysics*, pp. 77, 79.
[4] *Ibid.*, p 41.

receives intuition, we cannot say how, and then draws upon some relevant facts or phenomena to cenvey to us some idea of what he intuits. If so, whether analysis can lead to intuition remains an open question. As I have indicated above, Bergson seems to hold the opinion that analysis leads to intuition as much as intuition leads to analysis. And in this view Bergson seems to be at one with Plato who maintains that in dialectic we ascend to the height of being and also descend from it to the lower realm. It may be that I am misconstruing Bergson's point of view. Some may point out that, according to Bergson, intuition is the height from which one can only descend to analysis, but cannot ascend to it from analysis. It ought to be clear to anybody that it is all very easy to descend from a height by the slopes that proceed from it. We may go to the height by air and descend from it by the slopes. But we cannot say off-hand that it is not possible to go up to the height by the slopes. Ascent to a height is indeed very difficult. But that is not altogether impossible. The feats of mountaineers put confidence in us. Some philosophers may attain intuition through analysis. Bergson may yet retort that intuition is the highest height and is beyond concept and analysis. At all events, on the question of the relation between the intellect and intuition Bergson is not quite consistent; his view may be construed one way or the other. The fact, however, remains that for Bergson the intellect and intuition in their function are opposed to each other.

Bradley on Faith

According to Bradley, thought cannot reach Reality, the Absolute, owing to some defects inherent in its nature. In his opinion knowledge or throught is co-extensive with judgment; that is to say, below judgment there is no knowledge whatever. Again judgment as such involves idea. If there is no idea, there is no judgment. Everything we fix upon in experience has two aspects, namely, existence and content. An idea owes its origin to the separation between the existence and the content, the "that" and the "what" of a thing.[1] An idea is not, however, an image; for an image is as much a fact as any other fact. As Bradley puts it, "An idea is any part of the content of a fact so far as that works out of immediate unity with its existence."[2] This is all that is meant

[1] *Appearance and Reality*, p. 143.

[2] *Ibid.*, p. 144.

by the ideality of an idea. An idea is ideal, although it is not an image. In judgment a predicate is given to a subject. In judgment, in fact, an idea is predicated of a reality. Idea as such involves a separation between existence and content, while judgment seeks to reunite them. There an idea as a part of a content is predicated of a reality. But by an element which is ideal the original reality—an indivisible unity of existence and content connot be remade. So what judgment attains remains in the end ideal. Thus the chasm idea makes between existence and content is not healed. Judgment works upon an individual whole of immediate experience, analyses the whole into fragments which again it gathers together in its synthetic operation, and seeks to rebuild the original whole. But the whole judgment creates ever falls short of the felt whole, which now hovers before thought as an ideal yet to attain. "Thought is therefore compelled", says Bradley, "to take the road of indefinite expansion"[1]. To take an illustration, in the judgment "The sky is blue" we give the predicate "blue" to the subject "the sky". The judgment itself involves a distinction between the two sides—the subject and the predicate. But within the sky, the reality that is given there is no such division; there content and existence together constitute a unity. So in predicating "blue" there we, in fact, predicate the idea "blue" which arises out of a division between existence and content in the reality in question.

This analysis is valid only from the ordinary point of view. In the ultimate analysis, however, the whole content of judgment is one idea predicated of Reality. According to Bradley, then, Reality is the ultimate subject of judgment. And Reality, being infinite, transcends the qualification it receives at a particular point. Again Reality is all-inclusive. Hence in fixing upon anything in experience judgment fixes upon Reality. Reality is therefore partly within and partly beyond judgment. It receives qualification by judgment and at the same time recedes in the background, Judgment then never gets its subject completely within itself. So the content or object of judgment always falls short of Reality and is hence ideal. Reality ever eludes the grasp of thought the essential form of which is judgment. On this point Bradley goes into detail. It is hardly necessary to consider here all his arguments. The foregoing analysis

[1] *Appearance and Reality*, p. 145.

should suffice for our purpose; that serves to show Bradley's main trend of thought. He concludes that, however much thought may expand its content and intensify its function, thought cannot absorb within itself the subject of judgment. So long and so far as thought retains its discursive nature and relational form, thought remains far away from the Absolute. He contends that to reach Reality we have to transcend thought and that the experience in which Reality is to be attaind must be of the form in which the distinction between subject and predicate, subject and object altogether disappears. That is to say, thought can attain Reality only by committing suicide. In short, in order to reach Reality we have to go beyond thought and the intellect and rise to an experience immediate and absolute, which may be described as supra-rational knowledge or knowledge by identity.

But how to conceive the relation between thought and the kind of knowledge or experience which is the end of thought? Bradley does not say anything definite as to how the final apprehension is to be attained. He does not, at any rate, say that thought can lead to the consummate view of Reality; he is emphatically of the opinion that thought cannot attain it by thinking. An objection is often brought against Bradley, which is: if the Absolute is beyond thought how can thought ever think it? Bradley retorts that it is an old difficulty that is sought to be solved in an old-fashioned way[1]. They say that, if thought desired the Absolute, then it is no Other, in the sense that it is beyond thought; for we desire only what we know or what we can know. To this Bradley's answer is that thought's desire for the Absolute does not imply any articulate knowledge of it; still thought's desire for the Absolute is explained by the fact that the Absolute is immanent in thought and that thought has in an incomplete form the featuress that make Reality. As Bradley puts it, "In desire for the completion of what one has there is no contradiction"[2]. This must silence the critics. But the question that remains to be considered is; How could thought form any conception whatever of Reality in its ultimate nature? That is to say, can the function displayed in formulating the conception of Reality as an all-inclusive experience and all-comprehensive system be affiliated to the discursive nature of thought? In

[1] *Appearance and Reality*, pp. 158-59.
[2] *Ibid.* p. 144.

Bradley's theory of knowledge a function is assigned to intuition or immediate experience. But in the knowledge-situation immediacy is not enough. Immediacy precedes judgment and functions in the situation of judgment and inference as well. Yet immediate experience of the Absolute means for Bradley much more than that, although knowledge of the Absolute is to be conceived in the light of the immediacy we know. Anyway, if thought can form an idea of the Absolute, thought forms an idea of it *a priori* : that is, thought for a moment goes beyond its relational function, partly transcends itself. In other words, with Hegel Bradley must say that thought is not only discursive, but intuitive and that an intuition of Reality comes through thinking. This seems to be the inevitable implication of all that Bradley says in regard to thought and Reality. Bradley, however, seems to fall back upon quite a different category.

We perceive things with eyes ; yet we sometimes perceive things with mind. So intuition which is direct and non-sensuous knowledge is often described as intellectual perception. Bradley prefers faith to any such intellectual perception, As he points out, "Faith is in a way opposed to knowledge[1]". Again mere feeling is no faith, and "intellectual perception must, as such, be external to faith"[2]. From faith we have to exclude all knowledge grounded "in ideas or verified in facts". "Faith is relavant to the ideal region where, apart from faith, doubt is possible"[3]. In Bradley's exact words, "The non-logical overcoming from within of doubt as to an idea, or the similar prevention of such doubt, appears, so far, to be the general essence of faith"[4]. Faith may have its roots in feeling, but is not intellectual. Bradley contends that, as philosophy cannot verify its principle in detail, philosophy must in the end rest in faith.

Aurobindo's Theory of Intuition

Now let us see how far Aurobindo goes, and where he parts company, with the thinkers mentioned above. Aurobindo agrees with Plato that the knowledge of Reality is to be conceived in terms of immediate apprehension rather than in terms of thought. According to Plato, the final view of Reality is to be attained through

1 *Essays on Truth and Reality*, p. 19.
2 *Ibid.* p. 20.
3 *Ibid.*
4 *Ibid.*

philosophy. Yet it is the sight of the beautiful, says Plato, that turns the soul to beauty which belongs to the realm of Ideas. Philosophy owes its origin to this instinctive urge towards beauty. Philosophy which is concerned with the knowledge of the Supreme begins by a glimpse into the transcendental world gained through the perception of beautiful objects. Thus we see that Aurobindo further agrees with Plato that intuition is our first teacher. Aurobindo, however, does not maintain that we can attain the Ultimate through logical thought.

Aurobindo, in his analysis of reason, is at one with Bergson. The major difference between them is that, while Bergson is inconsistent in regard to the relation between intuition and the intellect, Aurobindo clearly asserts that intuition is our first teacher, especially regarding the realm of noumena. According to him, reason from its very nature cannot have any access there and is dependent upon intuition for light regarding the Unknown. First intuition brings messages from the transcendental realm, and then reason sets to work upon them and forms its ideas. We should not, however, omit to note that both Aurobindo and Bergson aver that intuition of Reality leads to or breaks into analysis.

As we have seen, Bradley has to admit either a distinct faculty of intuition or something like intuitive thought to justify that part of his discourse which relates to the Absolute. Bradley, however, overtly accepts neither of these; he instead relies on faith which is non-intellectual and is based more on feeling than on anything else. According to him, thought is not only analytic, but synthetic, and yet thought cannot reach Reality, because the object of thought always turns out to be ideal and as such falls short of Reality. In Aurobindo's opinion thought cannot transcend the limits of phenomena, because it is all analytic. There is, however, much agreement between Aurobindo and Bradley on the point that in order to comprehend Reality we have to go beyond thought and rise to experience which we can conceive only in the light of our ordinary immediate experience. In the foregoing analysis we have seen how differently different philosophers deal with pure reason, discursive thought, intuition and faith. Aurobindo's scheme of knowledge seems to be far more comprehensive than the scheme of any of the thinkers mentioned above. I shall then do well to consider in some detail Aurobindo's theory of intuition.

In some of his writings published in the "Arya" years ago Aurobindo employs the phrases "intuitive mind," and "intuitive reason". From these one gets the impression that for Aurobindo, as for Hegel, reason or thought is not only discursive, but intuitive. But that seems to be far from Aurobindo's view. In the very same contexts he says that "reason understands itself, but not what is beyond it,—of that it can only make a general figure or representation".[1] Then again he says that the power of intuition as it works in us at present, is, for the most part, obscured by the mixed action of reason and pressed down by pragmatic life. So far intuition cannot come out in its pure light and separate action. So we see that Aurobindo does not put anything like intuitive mind or reason against intuition proper, nor does he take intuition only as a phase of reason. I think he can use the phrases "intuitive mind" and "intuitive reason" only in the sense that mind or reason is intuitive in so far as it is receptive of intuition of the higher realm. And this sense of the phrases does not in any way come into conflict with his main position that reason and intuition are distinct faculties. Above all, in some of his recent books Aurobindo makes a sharp distinction between intuition and thought or reason.[2] He, however, does not drive a wedge between intuition and reason. On the contrary, he takes reason as instrumental in bringing intuition into its pure action. It is commonsense that intuition or immediate apprehension is interwoven into our ordinary knowledge or action. There we have intuition not only in the shape of insight or prevision functioning all by itself, but as a phase of every situation of knowledge inferential or other. Many philosophers from Aristotle downward recognized this. Some go the length of saying that the intuition is at work even in the animals and plants. As we say, the animals live by their instincts or impulses. They are supposed to be devoid of intelligence, and their actions are regarded as direct reactions to their environments through instincts. If we observe how different kinds of animals seek their food and shelter, how some birds build their nests before their breeding season, how they recognize their young and rear them, and so on, we shall be at a loss to understand why they should not be brought under the class "rational beings". Some modern psychologists maintain that some measure of intelligence must be attributed to the animals. Whether we can draw a sharp

[1] "*The Arya*," *The Yoga of Self-perfection*, Chap. LXVII.

[2] *The Life Divine*, Vol. I, pp. 102-7, also *The Riddle of the World*, pp. 8, 22, 24, 54.

line of demarcation between men and some species of animals, say, dogs, jackals and elephants, in point of intelligence is debatable. But it is certain that animal life is in the main determined by instincts. Instincts and impulses have a wide scope even in the actions of men. So it is difficult to explain away the distinction between instinct and intelligence. The distinction is fundamental. The exactitude and immediate success in the actions of the animals are, for the most part, due to the play of instincts that lead straight to the right objects and appropriate means.

Again in plants we can detect the working of unconscious impulses. Leaves and twigs of some kinds of trees automatically turn to light. The roots of trees drive deep into the earth and spread out in search of sap. The buds of some plants blossom in the moon-light or under the morning sun, and so on. All this goes to show that the life of plants involves unconscious impulses that seem to be appropriate in their environments and exact in their consequences. So, in so far as instincts and impulses are concerned, there is a continuity between the plants, the animals and men. And in them all the impulses and instincts are nothing but intuition in its veiled form. Aurobindo tells us that reason or thought supervenes to lift intuition from its state of fall. Reason through its functioning releases intuition from its imprisonment in practical immediacy. Then gradually intuition comes into its own. The first movement towards its free action consists in its function as a phase of intellection. The immediacy in sense-experience, judgment and inference is an immediacy that far transcends the sphere of action. And intuition appears in its pure form and universal action when it functions all by itself and brings messages from above. Aurobindo, nevertheless, does not take intuition itself as integral knowledge of Reality ; for intuition is only a glimpse.

Aurobindo in his way distinguishes some grades of intuition. He speaks of suggestive intuition, discriminative intuition, intuitive inspiration and intuitive revelation[1]. Suggestive intuition only suggests an idea, while discriminative intuition differentiates or distinguishes. But neither suggestive intuition nor discriminative intuition is to be identified with intellectual insight or intuition. So Aurobindo seems to agree with Kant that there could be no intellectual intuition of the Transcendental realm, although Aurobindo believes that intellectual intuition functions in ordinary experience. On the other hand,

intuitive inspiration is not identical with imaginative insight that works in poets and prophets. Again intuitive revelation has absolutely nothing mental about its nature and function. Intuitive inspiration brings something of greater importance than suggestive and discriminative intuition can afford. Intuitive revelation penetrates far deeper. It seems that by this gradation of intuition Aurobindo brings out the fact that we have to reach Reality by some stages. In the Scriptures it is affirmed that we cannot reach Reality by the intellect or by erudition, however vast it may be, or by eloquence[1]. Neither can we reach it by speech or the mind, nor can we perceive It with eyes[2]. One can realize Reality only through a hard spiritual discipline[3]. With all this Aurobindo completely agrees. He himself insists that in the matter of realization of Reality any intellection is out of the question, although, like Aristotle, he speaks of the ultimate state as knowledge by identity. Reality is whole, and if we at all conceive Reality as thought, It is thought thinking itself. But Reality is no thought in the ordinary sense of the term. Reality is thought, in the sense that It is spiritual being and an absolute Identity, in which the knower and the known, the subject and the object are reduced to an indivisible Unity. That is, however, another matter.

Criticism

I have some comments to make on Aurobindo's theory of intuition. It is now abundantly clear that, according to Aurobindo, spiritual experience is all apart, and that the intellect or reason by itself cannot even represent anything of the content of spiritual experience. Aurobindo maintains that analysis is the sole function of reason and yet that reason sets to work on the contents of spiritual experiences when they are given to it. The contents of spiritual experiences are sought to be conveyed through speech or other signs, or through the Scriptures that are supposed to be the record of the spiritual experiences of the ancient sages and seers. Aurobindo is of opinion that the sages and seers of the Vedas and the Upanishads relied entirely on intuitive experience, and that in them there is scarcely any logical discussion. The Vedas are accounted revealed, in the sense that they enshrine spiritual experiences that are beyond question. In our

[1] *Kathopanishad*, I, i, 23.
[2] *Ibid.*, II, iii, 12; *Kena.*, I, i, 3-7.
[3] *Katha.*, I, ii, 12.

ordinary life reason predominates ; it is reason that organizes and orders our perceptions, thoughts and actions. So we can understand the Scriptures only with the help of concepts reason frames in the course of its functioning in empirical life. Then to interpret the Holy Texts is to subsume the contents of them under the objects familiar to us, and, as interpretation involves ideal construction, we necessarily imagine objects and beings beyond the ken of ordinary experience, though we conceive them much in the light of empirical contents. So, in a so-called interpretation of the Scriptures we do not really have access to any Supra-rational truths, but only an ideal extension of the empirical. Aurobindo seems to be of opinion that the commentaries on the Scriptures are far removed from the original intuitions enshrined in them. Indeed, in some schools of Indian philosophy of the past the Scriptures are accepted as authoritative ; there many of the disputes about philosophical problems are sought to be settled by reference to the sacred Texts. The fact, however, remains that most of the disputes themselves arise out of the ambiguity of the Texts in question and the ambiguity of the Texts is mainly due to ignorance on the part of the disputants as to what exactly it was that was sought to be conveyed through the Texts. All this filters down to the question : How far can spiritual experience be communicated through language ? Most of Aurobindo's writings supposedly embody his spiritual experiences and yogic visions, and the question is : How far has he succeeded in communicating his experiences, or which is the same thing, how far are his writings intelligible to us? Language is a system of conventional signs and symbols and as such is the vehicle of thought. So, if thought is all analytic and discursive, a linguistic form must, of necessity, be a replica of a form of thought. Spiritual experiences that are presumably intuitive are subjected to the operation of analysis and comparison when they are sought to be put into words that are the moulds of concepts. According to Aurobindo, analysis is diametrically opposed to intuition. Then analysis involved in the expression of intuitive spiritual experiences is the negation of them all. In other words, truly spiritual experiences are not susceptible of communication, and language fails as an instrument of communication between mystics and those who are yet on the mental plane.

Some may contend that words are potent enough to convey high spiritual experiences, and that they acquire incomprehensible potency

as they come to be employed by the mystics in their communication. Were it so, there would be left no scope for any dispute about the Scriptural Texts. We, however, find that some schools of Indian philosophy of the past arose out of disputes about the Upanishadic Texts. This goes to show that the meaning of the Texts is not obvious. It may be retorted that a proper understanding of the sacred Texts presupposes some moral and spiritual training. As it is contended, one must be fitted by nature or by training for apprehending the correct import of the Texts. The founders of the different schools of Vedānta were earnest seekers of Truth and possessed of moral and spiritual perfection ; still they profoundly differed among themselves as to the meaning of the Vedantic Texts. For example, Ramanuja differed from Śankara, and Madhva opposed both. Aurobindo himself is very hard upon the exponents of the theory of Maya, particularly upon Śankara, and looks askance at nearly all the spiritual teachers who preceded him. We wonder how could there be so much difference among spiritual teachers, were it the fact that the meaning of the Holy Texts was to be all clear to those who were purged of imperfection.

Some may point out that through the Scriptures it is only an image of spiritual experience, not the experienee itself, that is communicated. But the difficulty is : How can language retain the image and how can we read it into the Scriptural Texts? We may be told that the Texts are only suggestions and that in the light of the suggestions we have to reconstruct the image conveyed by thinking them out, that is, through philosophy. This is surely what the different schools of Vedānta have done and have been doing. None-the-less we find that they differ widely among themselves as to the nature of the ultimate spiritual experience. That is, however, not very important ; for we may well conceive the schools of Vedānta by way of a gradation. We may just say that each school in its construction represents only an aspect of the whole in view. The chief difficulty is : if reason is merely analytic and discursive, how can we have recourse to speculation as the means of reconstructing whatever image of the Ultimate State the seers and the sages of the past sought to convey through the Scriptural Texts ?

Further, Aurobindo conceives spiritual experience as knowledge by identity. He illustrates knowledge by identity by our knowledge of Psychical elements. When we are aware of anger, says he, we in effect become anger, and in self-awareness, he contends, experience

coincides with existence. A case of anger is a peculiar one. It seems that a case of anger exemplifies the form of knowledge which is to be called knowledge by identity. It is true that anger itself is a form of consciousness, and it seems that, when we get angry, our conscious being assumes the form of anger. And Aurobindo is inclined to interpret our awareness of anger or any other psychical element as a sort of knowledge by identity. It is contended that therein the subject and the object or the knower and the known are not distinguished; they merge into each other to form one undifferentiated identity which is pure awareness. If we, however, look into the situation minutely, we shall find that anger is not identical with the experience of it. For instance, in a particular context I become angry, and after a while I return to normal. When I get out of anger, I remember that I was angry a moment ago. But then how to explain this piece of recollection? It cannot be said that the absolute identity of this state is by means of *vikalpa* or construction broken into the form of the statement "I was angry." "I was angry" is undoubtedly a memory judgment which belongs to me. I cannot remember anything which did not fall in my experience in the past. Again, if I remember anything, that must have been given in my experience as an other to me. There is no difficulty in so far as ordinary external things are concerned; for they are conspicuously in the relation of other-ness to the subject as knower. Difficulty arises only in the case of psychological existences in terms of which we seek to understand the nature of the subject—the knower. It is this fact that gives an air of plausibility to the view that our awareness of ideas, emotion, and the like is knowledge by identity. Here two things must be kept distinct, namely, identity in nature and knowledge by identity. We have to see whether the former entails the latter. Granted that there is identity in nature between the psychological and the subject, is it that the subject's knowing the psychological is just the state of being or becoming identical with them? If it be so, then knowing is being or becoming. To revert to the instance considered above, if in getting angry, I become anger itself there must be the end of the matter. Later I cannot possibly recollect it. On the other hand, if I recollect that I was angry, that state of mine was not merely one of anger, but one of an awareness of anger; for it is psychologically certain that I cannot recollect anything that I never experienced. And, if I now recollect the fact that I was angry, anger was a content of my awareness sometime

in the past and as such was given to my consciousness. Though there was no factual separation between my conscious being and anger, anger being a transient state of mine, yet my anger was an other to me as the knower. Otherwise I could not have anger as a state of my consciousness. In getting angry, I in my awareness transcend the bare emotion to make it an object of my awareness. It is because of this that I now remember that I was angry a while ago. It will not do to say that anger is a form of consciousness itself. Even if we admit that it is so, we cannot escape the fact that a memory presupposes some relevant past experience. If a case of anger is actually a case of awareness or knowledge, I have shown that it is so, it must fulfil the fundamental conditions of knowledge. In other words, a case of anger must involve the knower and the known, the subject and the object. Though the stuff of psychical objects derives from the subject, yet in the knowledge-situation where a psychical element is the object, the subject—the knower transcends the object, and, so long as there is this transcendence, there can be no absolute identity between the knower and the known. In such cases then 'khowledge by identity' is a misnomer.

Aurobindo, however, stands on strong ground when he contends that knowledge by identity is instanced by our awareness of our own existence. It is true that there is such a thing as self-awareness which is not on a level with our awareness of objects physical or psychical. The fundamental characteristic of self-awareness will be clear to us if we only analyse the form of the sentence in which we often seek to express self-awareness. Self-knowledge is usually expressed in such a proposition as "I am aware of myself." The peculiarity of this proposition will be readily seen if we compare it with a proposition in which our awareness of an ordinary physical object is expressed. Let me examine the proposition "I am aware of a table here." Strictly this proposition is an analysis of a piece of knowledge. If we look into the proposition, we shall find there all the fundamental factors that are involved in a situation of knowledge. First, the "I" and the "table" stand for the subject—the knower and the object—the known respectively. Secondly, the preposition "of" indicates that the object is an other to the subject, not only in the sense of a not-self, but in the sense that the object is given to consciousness. As we have seen above, even in our knowledge of psychical existences this relation of otherness there

must be, although the relation of self to not-self in the ordinary sense cannot be pressed there. In the example under our immediate consideration we find that whatever may be the ultimate relation between the percipient and the physical objects, the latter are visibly outside, and independent, of the former. So the knowledge of physical objects there is directed towards the external world, and there the subject and the object are distinct and do not overlap each other. In the knowledge of a psychical element, however, the object seems to be hardly distinct from the subject. But the overlapping of the subject and the object there is only apparent; on scrutiny the subject is there found to transcend the object. In the situation of the knowledge of a psychical element there can be no awareness of the object except for this transcendence. The transcendence on the part of the subject is not the exclusion of the object, but is, negatively, non-identity with the object and, positively, the object's being given to the subject's awareness. But then how to read a case of self-awareness? In the proposition "I am aware of myself" the "I" and the "myself" stand for the same entity, and the preposition "of" does not indicate that the subject corresponding to the "I" is aware of an object which is an other given to the subject's consciousness. Strictly in the case of self-knowledge there is no object in any sense given and known. The subject is all that is there. Can we then say that in what we call self-knowledge or self-awareness the subject only knows himself? If we can, the subject is at once both the knower and the known. Aurobindo seems to hold such a view. He, however, does not go into detail. On the contrary, from the hasty conclusion he seeks to deduce that all knowledge is in the ultimate analysis knowledge by identity[1]. In the foregoing analysis I have tried to show that the knowledge of a thing has a necessary reference to the subject, in the sense that the subject is aware of it, and in this sort of awareness the object ever remains an other to the subject. The subject, however, cannot go beyond itself to render itself an other to itself; for in so doing the subject would cease to be the subject and there would consequently be no sense of self-existence. It may be contended that awareness is the essence of the subject and is just its identity. But the point is that the awareness that is posited there is no awareness of anything. The term "awareness" there acquires a new import and is employed to convey a sense of some-

[1] *The Life Divine*, Vol. I, pp. 94-95.

thing which the category "knowledge" cannot cover. As regards the deduction that all knowledge in the ultimate analysis is knowledge by identity, even if we admit that the awareness of our own existence is knowledge by identity, in the sense that the known is no other than, but is identical with, the knower, it does not follow that all knowledge is knowledge by identity. It may be that Aurobindo has his own premises for the deduction. But he does not bring them up in the context under consideration. They will not be clear to us unless we have mastered his metaphysical theory.

Again the phrase "knowledge by identity" is ambiguous. It may mean the state of our attaining to the Identity which is the truth of the universe. But it is debatable whether that state can be characterized as a state of knowledge at all. If we attain to the supreme Being that lies at the back of the universe and find that finite things and beings are the manifestations of the Infinite, our whole empirical point of view will be changed ; the objects of Nature will cease to be alien to us and we shall find ourselves in the objects as much as them all in ourselves. "Knowledge by identity" meaning such a blissful state of existence is indeed intelligible. But this state should be characterized rather as one of realization than as knowledge.

Aurobindo sometimes suggests that reason is not only analytic, but synthetic in its operation and that reason by a synthesis of the elements it deals with comes to form some idea of the essential Oneness. We, however, cannot quite understand how reason can attain through a mere assemblage of its fragmentary data an idea of that which is supposedly beyond the reach of reason. Moreover, the view just considered flatly contradicts Aurobindo's further view that as regards the higher realm intuition is our first teacher. Aurobindo seems to be more inclined towards the latter view. We must then say that reason cannot form within of itself derive the least idea of what lies beyond the realm of phenomena. Whatever view is final with Aurobindo, if reason is at all credited with an idea of the Supreme, the question is : How does reason come by the idea ? Two alternatives are open to us. Either reason is capable of conceptualizing spiritual intuition, or concepts are capable of leading to some intuition of the Supreme. And either of the alternatives postulates a close relationship between reason and spiritual intuition. Spiritualists, however, say nothing as to how to connect up reason with spiritual intuition, although they have to rely much on the intellect or reason in communicating their experiences to their fellow-beings. Aurobindo,

as a matter of fact, draws apart spiritual intuition and reason, although he believes in the possibility of an intellectual rendering of yogic realization. As he puts it, "Philosophy, intellectual expression of the Truth may remain, but mainly as a means of this greater discovery and as much of its contents as can at all be expressed in mental terms to those who still live in the mental intelligence[1]." But we cannot see how philosophy, even in Aurobindo's sense of the term, can retain any use for him. If conception or analysis is the negation of intuition, we are at a loss to understand how there can be any intellectual rendering of the Truth. If reason and spiritual intuition are poles asunder, metaphysics as a quest of Reality is all in vain. Philosophy in Aurobindo's sense remains to be only a pastime with the mystics, which is apt to bewilder the mental beings.

[1] *The Riddle of this world*, p. 26.

ON THE ART OF REVIEWING

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THE time has come when it is necessary to formulate some principles of literary reviewing. Present achievement of freedom has made this task of reviewing very important because if in the future we are not able to have on educated public with good tastes and standards the blame will be wholly ours. We are free. Who else can help us in sharing the blame?

Mr. A. Gupta's article on " Criticism Made Easy " in the *Behar Herald*, for February 14, 1948, is a good reading and is instrumental in stating some principles of " new literary reviewing." I have done some reviewing for various journals of India and I am in a position to say that Mr. Gupta's view, though not new, is to be recommended. His view of enabling the reader to the beauty in the literary production by referring to the reader the best in it *in its original* is, what I should say, a positive fashion of appreciating it. There is no twisting of the original. We know it is difficult, if not impossible, for a person to escape from his personality. Also it is difficult, if not impossible, to give an impartial view of a thing because of this personality of the person. If in a literary review there is no occasion for presenting the best in the original there is every possibility of not allowing the original in its beauty to be appreciated by the reader. He may go away with some prejudices created by the reader and I am afraid, he may never read it. There is, then loss to both, the author and the reader. Think of the urgency and utility of the production by a literary writer. He sees something in a manner none sees it and expresses it in a manner none can express it. This thing, this communication in the shape of a book, is the most precious thing about him, the most precious thing that he has seized in his share of rain and sunshine in the world. His ambition is that it should not be forgotten; his ambition is that it must profit the coming generation by becoming a permanent possession. This ambition cannot be fulfilled. Is it not a tragedy? Is it not a waste ? The literary reviewer must help this beauty to be within the reach of the reader. He must follow the positive way

of appreciation. And this way he cannot achieve without a synthesis of two differing methods of reviewing the objective and subjective. In this synthesis alone I see full appreciation of a literary production both by the reviewer and the reader.

The subjective method of reviewing reveals the reviewer himself. The reviewer just fastens on certain things discussed in the book. And then he builds his own thesis. He seems to have been waiting for a certain suggestion and the moment he gets it he spins out his own thoughts and he does not care for what has been suggested by the author himself. If he likes the book it is all right for the author because he is bound to praise him immensely even though he does not give occasion to the author to speak for himself and to make his own appeal. The author in his review is suppressed and the reviewer is all in all. He seems to talk like an authority. Not that only. He seems to dictate tastes and standards. But think of the reviewer of this type not favourably inclined to the book. Then there is a hell of criticism for the author. He is gone for ever, condemned mercilessly and remains unrewarded for his labours. Little wonder the author in him might be killed once and for all.

The objective criticism is just the opposite. In it the reviewer is nowhere. He simply tells us what is in the book. He does not stop to give his own reactions. That way he fails in his duty. He does not help the reader to form his tastes and standards. And then there is little interesting about the review. There is no personality, and no personal appeal. There is the substance of the book but that is like *distilled water*, a flashy thing without life and interest. And little wonder that the book finds a limited number of readers. And so there is a limited use of the author's precious experience. He seems to have worked without sharing his experience. The purpose of good writing is itself defeated ; there is little communication, little enjoyment in company. Indeed, there is no substance for a reformation of the world. All is gone : labours are gone : incentive for more work is gone. In fact, all future progress is thus made impossible.

It is, therefore, quite intelligent to suggest a synthesis of the two methods of criticism. In this synthesis we will have the beauty of the author's production along with the personality of the reviewer, who is certainly an intelligent person with knowledge, experience of life, and gifts for analysis and expression. Verily, a reviewer has to be a spectator of all time and of all existence. As such we are helped in our appreciation by an intelligent person. In this method

of presenting examples from the original along with our own reactions there is a double feast for the reader. The reader is brought in direct contact with the author. He can see for himself the beauty of a literary production. And then he can see through the reactions of the reviewer and judge for himself if the reviewer is right in his critical appreciation. In this method the reviewer must have a balanced view and he has to state reasons for his immense appreciation or condemnation. I don't, however, agree that the reviewer should not follow the specimens from the author by his own reactions. The two must be simultaneously given. Then alone the reader can judge for himself and directly will go to the author for his judgment and appreciation. Also it sounds like a pure abstraction that one cannot give reasons for one's appreciation of the best in an author. I believe in realism and I am definite that one can assign reasons for one's likes and dislikes if one is capable of analysis which a reviewer of necessity has to be if he wants to be successful in his reviewing of a literary production. It must be stated that I am myself inclined towards the subjective approach but I don't want it entirely. So the method, I suggest, is the presentation of some specimens, followed up by reviewer's own reactions. I am strengthened in this view by the thought that the reviewer has his role in enabling the reader to grasp the beauty of a literary work, and this role he cannot perform well if he conceals himself entirely. Let him have his *say* along with the *say* of the author. Let him take the role of a literary guide, and not that of an authority, making all efforts to force his opinions. Let him have his trial as a guide. And this trial he will have to undergo unceasingly so long as he is engaged in this work of reviewing. He is bound to have success if "sanity sits enthroned in his arm-chair." This sanity will lead to a balanced view of things humanly possible. I say "humanly possible" because perfect criticism is an impossibility. Let us not stop in our efforts for perfection even though it may not be achieved. There is pleasure, joined with knowledge, in ceaseless efforts for perfection.

It is now necessary to give an example of this view of criticism. I shall like to refer to some poetic lines of Omar Khayyam. His "Rubaiyat" are magnificence in thought and beauty. So turn to these :

Oh, come with old Khayyam, and leave the Wise
To talk ; one thing is certain, that Life flies :
One thing is certain, and the Rest is Lies ;
The Flower that once has blown for ever dies.

You have intensity of thought and intensity of urge for action and for happiness. Pure experience is here and old Khayyam is not upset by the intelligence of philosophers. He declares that there life consists in thinking and pure abstractions. He condemns it indirectly. And again indirectly, as I see it, he recommends a life of action. Think further that a life of action is a life of happiness. In action there is achievement and achievement gives joy for the present and incentive for future action. Does it not all come to action endlessly, and not a life of mere sensuous pleasures as seen by some critics of Khayyam ? What is the truth ? Life is fleeting. Let us act and act in the living present so as to make our future of our own dreams. Is it not profound philosophy which can turn man to action and achievement ? And now think of the concrete fashion in which he has communicated the simple thing, though profound in thought and experience. A man of average intelligence knows that a flower that has blown once dies for ever. The flower should, therefore, blow in all splendour. Man has a short journey in the world. Let him have this journey in all splendour, and splendour consists in a life of action and achievement.

When the reader reads the above criticism he is having a double experience. He is face to face with old Khayyam, and the beauty of his poetic utterances. Also he has an inkling of my way of appreciation. Now it is up to him to say and feel if he is really helped to the appreciation of Khayyam by the above criticism. I have communicated as clearly as possible my own reaction. Now the reader has to make up his mind. Indeed, he can make up his mind just now as the specimen from Omar Khayyam is given. If I had just given the lines without my own critical appreciation the reader should not have an occasion at all to thank me ; then he would not have secured my own reaction, and may be he would not have been helped to his own appreciation.

So I recommend this synthetic view of literary criticism. The reviewer will have to cut down his prejudices to arrive at a balanced view, charged with sovereign sanity and brilliance, to help the reader to an appreciation of a literary work.

The emphasis is on sanity in a reviewer. Dr, Sachchidananda Sinha's motto for his "Literary Supplement" in the Hindustan Review is very significant. That is taken from The Rt. Hon'ble Augustin Birrel from his "Critical Faculty". It reads thus :

"A reviewer of books is a person with views and opinions of his

own about life and literature, science and art, fashion, style and fancy, which he applies ruthlessly or pleasently, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to book written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand-in-hand through the fields of criticism. As neither sympathy nor knowledge can he complete, the perfect criticism is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems to be the very essence of good cirticism, and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. The master is sanity. Let sanity for ever sit enthroned in the critic's armchair."

Here you have a very strict view of a critic or a reviewer. If one follows the whole of the passage critically one will have to agree with Augustine Birrel that real criticism is an impossibility. Nevertheless, we have to aim at what we can achieve. Let us have sympathy and knowledge under the inspiring leadership of sanity. We can have ample measure of sanity if we follow the above synthetic method of reviewing by placing extracts from the original alongside our own reactions. This criticism to be comprehensive and comparative is possible if there is also some comparison with other writers in the line. Then the place of the writer also can be established.

While reviewing we have to think in terms of the contribution made by the writer. He must have some justification for his venture. Let us see to his justification. So above all we must have sanity : without it nothing is possible. What will be possible will be wholly prejudiced and perverse. That is not the function of criticism, which has to recollect emotion in tranquillity ; the emotion is of the writer and has to be recollected by the reviewer.

Before I conclude let me explain how I refer to emotion recollected in tranquillity by the reviewer. All art or literature is the production of emotion. Even critical books, not excluding philosophical books, are written in the fervour of emotion. Philosophers might shun emotion and say it is a return to the beginning, the animal and the brute in us. But they have it when they come to production, although it takes the garb of reason. No action, even mental, is possible in the absence of emotion.

All creative composition begins in a rare atmosphere of emotion,

Man has a fund of energy : a part of it is required by the body and the rest goes to the work of creation in the form of emotion. If the artist is asked what he is going to create he cannot say anything definite. Reason might be guiding him from some unconscious level but it is not in the open field. And so the writer writes carried away by his emotions. After having written he takes the role of a critic and carries out corrections and alterations, here and there, helped by his knowledge and experience, now under the direct control of reason humanly possible while judging one's own work. Ultimately even after this carrying out of some alterations his composition remains an emotion. This emotion the reviewer has to recollect. He is in a better possition to recollect it because he is not the writer and he can, to some extent, humanly possible, be impartial because of his culture in sanity, sympathy and knowledge.

The reviewer, therefore, has this important task of recollecting emotion in tranquillity. But so he must possess taste, delicacy and discrimination, which he can possess if he has done a lot of reading and writing. I emphasise "writing" because without having done it the reviewer will not be able to project himself into the mind of the writer which he must do if he wants to make a near approach to him in his book. The reviewer has the double task of knowing the mind of the writer and after having known it he has to help his readers to this knowledge. He has to understand ; he has to interpret. The reviewer is like Gautama Buddha's disciple, Pourna, who was admonished by the Master thus : "Go then, O Pourna, having been delivered, deliver : having been consoled, console : being arrived thyself at the farther bank, enable others to arrive there also."

THE MYTH OF HYDERABAD'S INDEPENDENCE

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Trouble is brewing in Hyderabad. The Standstill Agreement was a political compromise brought about by the compulsion of events. The Indian Government preferred conciliation to coercion because it wanted to avoid conflict with Hyderabad, especially at the time of the Kashmir imbroglio. The Hyderabad authorities signed the Agreement because it gave them the much needed time for setting their house in order and for readjusting their relations with the Indian Government. But neither party to the Agreement is prepared to give up its fundamental and basic principles of policy. The Nizam claims sovereign powers with the lapse of parmountcy. The Indian Congress stands for Popular Sovereignty. These are fundamentally opposite and irreconciliable views. There is no half-way between undiluted autocracy and full responsible government. The attempt of the Nizam to bolster up a small privileged minority against popular forces will end in failure. No oligarchy, however powerful and well-organized, can withstand the rising tide of nationalism and the democratic surge of the masses. The Nizam remarked about the Agreement that he regarded it as founded upon the principle of good neighbourliness and in no way prejudicing his rights as an independent sovereign, though he was in some important respects suspending the exercise of certain of those rights. On the other hand Sardar Patel truly remarked :—"Parmountcy had been eliminated certainly not by the efforts of the Princes, but by that of the people. It was, therefore, the people who had got the right to assert themselves." The struggle between these two fundamentally opposite views is inevitable, unless both parties to the Agreement show broad-minded statesmanship. The Agreement is only a temporary phase in the evolution of Hyderabad's relations with the Government of India. The basis of Agreement will have to be revised sooner or later. The Agreement has failed to provide a solution of the two fundamental problems.... full responsible government and accession to the Indian Union. And unless these two problems

are solved satisfactorily, the Agreement will remain simply a 'Scrap of Paper'. Hyderabad cannot remain static in a dynamic India. India is pulsating with new life. Autocracy is being liquidated and the states are being consolidated and democratized. The principle of popular sovereignty has triumphed in all other states. "Popular Paramountcy has come in the place of Foreign Paramountcy." The process of 'merger' and democratization of administration is creating a new political outlook and is linking up the states with the Indian Union in a more intimate and vital connection. Hydrabad cannot remain in isolation. That is why Sardar Patel so confidently declared:—"Accession in the case of Hyderabad is inevitable and will, I hope, come before long. Similarly democratization which will characterize the whole country cannot be delayed or withheld in Hyderabad."

Hyderabad's claim to complete independence is a myth. Historically the claim is untenable for the British Government never permitted the Nizam to exercise more than "Limited Sovereignty". The claim is also directly in conflict with the chief tendencies of "Free India". It is true that the Nizam enjoyed fairly wide administrative powers. The relations of the British Government with the states varied considerably. As pointed out by Sir Henry Maine in his Minute, dated 22nd March, 1864 :—"The mode or degree in which sovereignty is distributed between the British Government and any given Native States is always a question of fact, which has to be separately decided in each case, and to which no general rules apply." On account of its size, resources and historic position, the Hyderabad enjoyed a fairly large amount of independence. Thus Sir George Yule, the Resident at Hyderabad (in 1867) explained in his letter to the Viceroy :—"There is but one mode of securing an efficient administration here, and that by an able, honest, and powerful Minister, governing in the name of his master, but according to his own views modified so far as may be, by the advice of the Resident. The Resident must be, and must appear to be, an adviser, except in a case of emergency such as this ; if it is otherwise, if the Resident forces on the Minister his own views as to measures, or interferes in details, he takes away responsibility from the Minister, lowers his self-respect and his influence with the people, and the measures he enforces are never carried out practically."[1] But in actual practice

[1] Resident, Hyderabad to Govt. of India ; 28 March, 1867 ; Pol. A. Progs.; April, 1867 ; No. 132.

the Political Department was all powerful. Its influence was all-pervasive. The Nizam enjoyed only 'limited sovereignty'. A careful study of the official records of the Government of India shows that it was as true of Hyderabad as of other states that "the whisper of the Residency is the thunder of the State". The following examples prove clearly the myth of Hyderabad's independence.

1. The Nizam had not full powers of selecting and dismissing his ministers. In 1867 when the differences between the Nizam and his minister Sir Salar Jang became acute and the latter resigned from his office, the Viceroy wrote in his Khureeta to the Nizam :—"The British Government regard with high satisfaction the many and great reforms which under your Highness Government have been introduced into every department of the administration. But if your Highness were to dispense with the aid of Salar Jang, and if (as I am assured your Highness is yourself so persuaded) there were no one else at the present moment qualified efficiently to supply his place, then without doubt the country would relapse into the state of misrule and confusion, from which it has so recently been rescued and however reluctant, the British Government (whose surrounding districts would suffer from disorder in Hyderabad) might be forced to interpose its authority in a manner that could not but be highly distasteful to Your Highness. The British Government deprecate equally with your Highness any such contingency. And therefore my friend, I counsel you to give a full and hearty confidence to your wise and faithful Minister : and henceforth to avoid any action which would detract from his authority in the eyes of Your Highness's subjects and tend to weaken his administration." [2] The result of this veiled threat of interference was that Sir Salar Jang was reinstated in his former office.

(2) In 1866 the Government of India invited the opinion of the Residents of the various states on the rules for enforcing the responsibility of Native States for mail robberies committed within their territories by the infliction of fines—the minimum penalty being Rs. 500 or Rs. 500 over and above the value of the property plundered. Mr. G. U. Yule, the Resident at Hyderabad expressed his opinion that the infliction of a fine upon the Hyderabad state because of the occurence of a mail robbery would be degrading to it, and felt deeply to be so, while as a preventive measure it would

[2] Khureeta to the Nizam ; 4 April, 1867 ; Pol. A. Progs. ; April, 1867 ; No. 30.

not have any effect. "We dare not inflict fines that would be felt. The world would cry out against extortion. We dare only levy petty fines, the very pettiness of which adds to the degradation." Mr. Yule was definitely of the opinion that the suggestion to levy fines would not lead to any improvement. "If we wish improvement in a state, we cannot get it by forcing on measures which neither the Ruler, nor his Minister nor his People understand to be improvement: we must carry some one of the three with us, and we can do so only by convincing them that we advocate it because we believe it to be so and we must make ample allowances for differences in modes of administration. Native States may be excused for not thinking our systems and measures the best possible: and even if they did so think, there are many reasons why they could not carry them out as we are able to do: and, above all, it must not be forgotten that we are often to blame for the inefficiency of the Native Government. Our superiority crushes all life out of the Ruler and his nobles, whose ideas cannot change so fast as their circumstances. We have spurred Native Governments here and whipped them there: but neither whipping nor spurring ever put a horse in condition, and we have always been trying to get money, or land, or power of some kind from them. We must therefore in justice make allowances if their administrative arrangements are not so good as ours, and we cannot stop mail robberies in our own territories." [3] Inspite of this weighty protest, the Government enforced the regulations in Hyderabad.

3. In 1867 the Government of India laid down general instructions for the guidance of British representatives at Native States:— "There is, I am to remark, no more important part of a Political Officer's functions than to keep a watchful eye on the military organization of the state to which he is accredited, with a view to quietly checking and promptly reporting to his Government, any instance of excessive armament. Frequent examples might be quoted of the proper fulfilment of this obligation in the states of Hyderabad, Gwalior, Bhopal, etc., but it will suffice for me to refer to the plain principle which underlies the rule. The same reasons of policy which have induced us to all but abolish Native Artillery in the British Army, and which make us hesitate to arm our sepoys with the Enfield Rifles, surely demand as an essential complement to these

[3] Resident Hyderabad to Govt. of India; 26 Oct., 1865.; Foreign-General Progs.; July, 1866; No. 37.

precautions, that we should not allow our Native allies unlimited access to the most efficient arms which our English Soldiers can bring to the field."[4] Thus the British Government followed the same policy in Hyderabad as in other Native States, namely that the armed forces of Native States should not exceed the requirements of the state for maintaining internal order.

4. The Nizam was not permitted to enter into any direct relations with foreign powers. In 1875 when Hyderabad's Minister, Sir Salar Jang, employed Mr. Keay for raising funds in England for the construction of the Nizams State Railway, the Government of India objected to the transaction and wrote to the Secretary of State for India :—"We beg to point out that any operation effected in the European Money-Market under the guidadce of the Nizam constitutes a direct dealing between a Native State and European Capitalists . . . The Nizam will be in direct relation with European Capitalists and that reason is likely to lead to embarrassing political consequences . . . . Your Lordship is aware that it has from the beginning of our Indian Empire been a cardinal point of our policy to prohibit Native States from entering into any direct relations with foreign powers. But the establishment of direct relations with foreign money markets goes a long way towards the admission of direct relations with foreign Governments, and it is therefore part of our policy to prevent such relations with foreign money markets."[5]

[4] Govt. of India to Bombay Govt. ; 22 Oct., 1867 ; Pol. A. Progs. ; Oct., 1867 ; No. 148.

[5] Foreign General Progs, ; No. 67 ; Sept., 1875.

SOME DISTINCTIVE NOTES IN CONTEMPORARY ENGLISH WAR POETRY

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The years 1914 and 1939 grip Contemporary history with unforgettable force. They are the dead lines for the outbreak of two global wars. During the inter-war years there is apparent lull. But beneath this outward calm seethes almost unparalleled mental and moral ferment. Humanity seems uprooted. Old traditions crumble. Long-cherished ideas and ideals sort out into shades. Tremendous political and social upheavals cause a mighty shift in the character of literature,—in its expression and content,—in its very tone and temper. These changes and revaluations in literature are significantly described by Auden as " new styles of architecture, a change of heart."

War poetry born under these circumstances must inevitably show a surprisingly new face. The old conception about arms and the man is definitely abandoned. A new attitude—unheroic and realistic—crystallises. The heat and glow of lyrical emotion are replaced by a brooding pause of melancholy over the red carnage of life in the new poetry. Virgil's *Arma Viramque Cana* is the summary expression of the ideal of the heroic ages. War is glorified as a thrilling experience. It is a privilege and an opportunity to all patriotic men. It is a source of unexampled danger and undying glory. Soldiers struck down on the threshold of the undone years become ' the roof and crown of things'. They become immortals in the nation's story. Through the long sweep of English romantic poetry this traditional conception holds sway. Right up to the early years of the first world war of 1914 this heroic, romantic conception of war persists. But with the second phase of the war and after, the lyric emotion of romantic heroic poetry is shaken into frost. A widespread feeling of disgust, disillusionment and frustration comes over the poetic mind. Deep-veined humanity, wide-ranging sympathies for the common man across the borders of country and race become the key-note of the new poetry :

The cause shales off, the Humankind stands forth
A mightier presence,
Flooded by dawn's pale courage, rapt in eve's
Rich acquiescence.

The main aim of the present article is to indicate in broad outline this change in the poetic attitude towards war.

Georgian poetry is in the main escapist literature,—the poetry of withdrawl from the harsh actualities of life :

To sport with Amaryllis in the shade
Or with the tangles of Neaera's hair.

This dream world of the Georgians is broken into a shower of pieces by the impact of the European crisis in 1914. The first effect of the war is an exaltation of feeling,—a heightening of the romantic mood in the poets. William Noel Hodgson leaves his 'ivory tower' and is filled with martial ardour. The poem, *Before Action,* is an adequate expression of this feeling :

By all the glories of the day
And the cool evening's benison
By the last sunset touch that lay
Upon the hills when day was done,
* * * *
Make me a soldier, Lord.

Even the philosopher-poet Thomas Hardy catches the fever-heat and issues his soldier songs,—*Men who march away* in 1914 and *A call to National Service* in 1917 in the old familiar language of simple-minded patriotism :

In our heart of hearts believing
Victory crowns the just
And that braggarts must
Surely bite the dust

The deeper philosophy of his poem *In time of the Breaking of Nations* is yet to come :

Yonder a maid and her wight
Come whispering by :
War's annals will cloud into night
Ere their story die.

Rupert Brooke with the Byronic appeal of his personality fixes and rivets the attention of his age. He died 'on the promise of the fruit' and was at once canonised as St. Rupert of England. The first spontaneous excitement and enthusiasm of war, the glamour and the crisis of the moment make him the outstanding war-poet of the romantic type. The five sonnets of 1914 tingle with lyric passion for the glories of war. *The Soldier* symbolises tragedy of his own untimely death and at the same time celebrates 'faultless beauty of sacrificing oneself for England.'

> If I should die, think only this of me :
> That there's some corner of a foreign field
> That is for ever England, There shall be
> In that rich earth a richer dust concealed ; . . .
>
> The youth in arms is radiant with beauty in life.
> After death he 'belongs to the ages'.
> He leaves a while
> Unbroken glory, a gathered radiance,
> A width, a shining peace, under the night.

Like the poets of the heroic ages he sees the romance and poetry of war. The sorrow of youth about to die and the sure triumphant consolations of a sincere and valiant spirit are rendered with all the simple force of genius in another sonnet:

> They brought us, for our death,
> Holiness lacked so long, and Love and Pain.
> Honour has come back, as a king, to earth.

Like Rupert Brooke Julian Grenfell walks 'in old heroic traces' with a difference. He captures the mood of tranquillity amid the woe and confusion of war. His spirit of confidence and tranquillity is unapproached by the other war-time poets. He voices his mind in the poem, *Into Battle* :

> The fighting man shall from the sun
> Take warmth, and life from the glowing earth;
> Speed with the light-foot winds to run,
> And with the trees to newer birth;
> And find, when fighting shall be done,
> Great rest, and fulness after death.

The war gradually enters the second phase. This traditional romantic, heroic mood slowly begins to crack under the disruptions of war. Definite sighs of a turn away from the bravura and the exaltation of the early days may be seen in Robert Nichol's *Fulfilment*:

Faces cheerful, full of whimsical mirth,
Lined by the wind, burned by the sun;
Bodies enraptured by the abounding earth,
As whose children we are brethren, One
And any moment may descend hot death
To shatter limbs! Pulp, tear, blast
Beloved soldiers who love rough life and breath
Not less for dying faithful to the last.
* * * * *
Was there love once? I have forgotten her.
Was there grief once? Grief yet is mine.
O loved, living, dying, heroic soldier.
All, all my joy, my grief, my love, are thine.

The horrors of the war multiply. 'The war to end war' gradually slithers down into an empty phrase. A new note of disillusioned cynicism becomes apparent on all sides. Robert Graves and Alan Hodge clinch the mood of the early twenties in *The Long Week-end*:

"The new keyward was Disillusion—not the Byronic melancholy and the sorrows of Werther which had been in fashion after the Napoleonic wars, but a hard, cynical, gay illusion. It needed a poet for its expression, and there was T. S. Eliot waiting. His "*Love-song of J. Alfred Prufrock*" and "*Preludes*" struck just the right note."

This post-war mood of disillusion and futility is expressed in T. S. Eliot's *The Waste Land*:

What are the roots that clutch, what branches grow
Out of this stony rubbish? Son of man,
You cannot say, or guess, for you know only
A heap of broken images, where the sun beats.
And the dead tree gives no shelter, the cricket no relief,
And the dry stone no sound of water.....

Precisely the same mood finds voice in Ezra Pound:

Some lads get hung and some get shot.
Woeful is this human lot,
Woe, woe, etc.

With the same feeling of furious and impotent disgust Richard Aldington expresses himself in the *Eaten Heart* :

> Though we are a battered and rather bitter set
> Still we have faced the facts, we have been pretty honest.

But even before world war No. 1 ends and peace is officially anounced, there are two significant poets who write war poetry of disillusionment and disenchantment. Both Wilfred Owen and Siegfried Sassoon are soldier-poets. Both of them choose to be frank in expressing their reactions to the war.

These times require a tongue that naked goes without more fuss than Dryden's or Defoe's.

Wilfred Owen sheds light on the ugly futility of war. In *Mental Cases* he limns out the frightfulness of a modern scientific war :

> Always they must see these things and hear them,
> Batter of guns and shatter of flying muscles,
> Carnage incomparable, and human squander
> Rucked too thick for these men's extrication.

All romantic and sentimental illusions about the nature of glory in battle or the beauty of an army death thin out into heroic lies against the stark background of savage, ruthless and cruel modern war. The inhumanity of war is expressed with much pathetic eloquence in *Dulce et Decorum est* :

> My friend, you would not tell with such high zest
> To children ardent for some desperate glory,
> The old lie : *Dulce et Decorum est*
> *Pro Patriâ Mori.*

There is insistence on the less inspiring aspects of modern warfare. Its inhumanity, its foolishness, unnaturalness of weapons and horrible beastliness of war,—burn into his mind. Thus he writes of the war casualties :

> Was it for this the clay grew tall?
> O what made fatuous sunbeams toil
> To break earth's sleep at all?

In lurid details he gives out the foolishness of war in *Strange Meeting* :

I am the enemy you killed, my friend.
I know in this dark ; for so you frowned
Yesterday through me as you jabbed and killed.
I parried ; but my hands were loath and cold.
Let us sleep now.... .

In *The Send off* he describes poignantly the unknown destination of the soldiers and the still more uncertain fate that awaits them :

Shall they return to beatings of great bells
In wild train-loads ?
A few, a few, too few for drums and yells,
May creep back, silent, to village wells
Up half-known roads.

In *Anthem for Doomed Youth* he is blown into genuine flame by pity and horror. The 'cheated youths' die as cattle. Prayers or bells are 'mockeries for them'. Towards the end of the poem the poet's pen stammers with the intensity of emotion it controls :

The pallor of girl's brows shall be their pall ;
Their flowers the tenderness of silent minds,
And each slow dusk a drawing down of blinds.

His Preface to his collected poems clearly states his poetic attitude towards war,—his intense pity for suffering humanity :

Above all I am not concerned with Poetry.
My subject is war, and the pity of war.
The poetry is in the pity.

This note of deep humanity for the unfortunate sufferers in the bloody yeast of war becomes the master-note in all the war-poets who appear in the 'thirties of the present century.

Like Brooke and Owen Sigfried Sassoon is another soldier-poet. The Great war of 1914 produces a sharp reaction of disillusionment in him. He does not thrill to lyrical ecstasees over 'dying heroes and their deathless deeds'. War is a dirty mess of blood and decaying bodies. In *Counter Attack and Song Books of the War* he presents in brutal verse the realities of war without gloss or evasion. The poem, *They*, gives in murky details the unpleasant changes wrought on young soldiers by the effects of war :

"We are none of us the same!" the boys reply.
"For George lost both his legs; and Bill's stone blind;
Poor Jim's shot through the lungs and like to die;
And Bert's gone syphilitic: you 'll not find
A chap who 's served that hasn't found *some* change."

He turns to plain uncompromising realism in another poem-*Repression of War Experience:*

Hark! Thud, thud, thud,—quite soft. . .they never cease—
Those whispering guns—O Christ, I want to go out
And screech at them to stop—I am going crazy;
I 'm going stark, staring mad because of the guns.

He reveals a highly cynical mood of sustained pungency and pathos in *A Mystic as Soldier:*

Now God is in the strife,
And I must seek him there
Where death outnumbers life
And fury smites the air.
I walk the secret way
With anger in my brain.
O music through my clay,
When you will sound again?

In *Suicide in Trenches* he attacks the admiring home-stayers with savage and bitter intensity and naked scorching sincerity. His satiric mood, peevish and rebellious, expresses the disgust of the common man simmering beneath the surface:

You smung-faced crowds with kindlind eye
Who cheer when soldier lads march by,
Sneak home and pray you 'll never know
The hell where youth and laughter go.

Sassoon's bitter truculent note is nothing but the obvious reflex of pity.

In *Glory of Women* he voices the feeling of deep pity for the unfortunate mother:

O German mother dreaming by the fire,
While you are knitting socks to send your son
His face is trodden deeper in the mud.

Many of his early poems do not rise to the level of great poetry but they are a contribution to the cause of human brotherhood. They are socially significant. His later poems show an amazing advance in expression and content. They are more or less poetry of withdrawal from the temporary nuisances of the day. But the slow-moving centrality of his mind is still anti-heroic and anti-war. Many of his later poems are written under the looming shadows of the next war. In *Thoughts* in 1932 the drone of engines above Stonehenge disturbs his tranquillity "intense with harmony of heart:"

> Cities, I thought, will wait them in the night
> When airmen, with high-minded motives fight
> To save futurity. In years to come
> Poor panic-stricken hordes will hear that hum
> And Fear will be synonymous with Flight.

In another poem, *A prayer from 1936*, he voices a sense of bitter frustration. The talks of the tyrants and politicians stir him to the depths of his being :

> Out of the nothingness of night they tell
> Our need of guns, our servitude to strife.
> O heaven of music, absolve us from this hell
> Unto unmechanised mastery over life.

The new bearings in war poetry thus begun are fully established by the *Pylon School of* poets,—Auden, Spender and Day Lewis. Their poetry is a long way from the simple heroics of the early war-poems by Rupert Brooke and other Georgians. In the foreward to *The Still Centre* Stephen Spender defines his unheroic attitude in all the poems concerned with the Spanish War :

"As I have decidedly supported one side—the Republican—in that conflict, perhaps I should explain why I do not strike a more heroic note. My reason is that a poet can only write about what is true to his own experience, not about what he would like to be true to his experience.....One day a poet will write truthfully about the heroism as well as the fears and anxiety of to-day : but such a poetry will be very different from the utilitarian heroics of the moment."

The poetry of this school is dashed with a new strain. It shows a slow reaction against the post-war mood of futility and frustration so characteristic of the writers of the 'twenties. Instead of mere negation or despair these later poets demand a fresh and more

positive attitude towards life. They are painfully conscious of the illness of society and of the many inherent contradictions in the social structure. They are fully aware of the general suffering of humanity. "The long drip of human tears" is all over their poetry. But at the same time there is a determined attempt to find a solution, to wrestle out of darkness into light, to discover a firm belief, a still centre in the midst of the uncertainties and perplexities of the day.

In his poem *September 1,1939* W. H. Auden fully expresses his mind thus :

> Waves of anger and fear
> Circulate over the bright
> And darkened lands of the earth,
> Obsessing our private lives.
> The unmentionable odour of death
> Offends the September night.

But he does not meekly surrender to despair. He does not lose faith in the ultimate success of life against death. In the poem, *Epithalamion*, there is the bold assertion of this faith :

> Though the kingdoms are at war,
> All the peoples see the sun,
> All the dwellings stand in light,
> All the unconquered worlds revolve,
> Life must live.

This firm faith re-appears in the poem, *In Memory of W. B. Yeats* :

> Follow, poet, follow right
> To the bottom of the night,
> With your unconstraining voice
> Still persuade us to rejoice ;
> .....
> In the prison of his days
> Teach the free man how to praise.

The same desire to get beyond the hanging despair of the hour is evident in Stephen Spender's *The Uncreating Chaos* :

> At night I 'm flooded by a sense of future,
> The bursting tide of an unharnessed power
> Drowning the contours of the present.

A robust faith in life also informs the poetry of Cecil Day Lewis. In the poem, *The Poet*, he writes thus :

> For me there is do dismay
> Though ills enough impend.
> .....
> Tonight the moon's at the full,
> Full moon's the time for murder,
> But I look to the clouds that hide her.

It will be seen that the war poetry of the *Pylon School* marks a new stage in the development of recent poetry. It is characterised by a more realistic and human note,—a wider social consciousness.

Wilfred Owen's famous phrase, " The poetry is in the pity ", is the dominating mood of Spender's poems. The most important single quality about his poetry in his feeling for the fate of the unprotected individual. Thus about *The Prisoners* he writes :

> My pity moves amongst them like a breeze
> On walls of stone
> Fretting for summer leaves, or like a tune
> On ears of stone.

The February fighting in Austria in 1934, inspires his long poem *Vienna*. His own internal perplexities of mind and conscience are clearly reflected in the concluding section of the poem :

> Those borrowing beneath frontier, shot as spies because
> Sensitive to new contours ; those building insect cells
> Beneath the monstrous shell of ruins ; altering
> The conformation of masses, that at last conjoin
> Accomplished in justice to reject a husk.
> Their walls already rest upon their dead, on Wallisch
> Trapped in the mountains, on Weissel the engineer
> Who lied to save his followers, " I forced them after
> With my revolver ". On all the others. These are
> Our ancestors."

Spain is the word for intellectuals and artists in all countries during the rough and tumble of the Civil War in 1936. Spender's poetic reactions to Spanish war are complex. From the moment of its outbreak his sympathies are engaged on the side of the Republicans. But he refuses to experience the war through popular slogans. He

strikes an independent anti-heroic note. He is haunted by a desperate pity for the innocent victim. Thus in his poem, *Ultima Ratio Regum*, he writes of the young volunteers of the International Brigade :

> The guns spell money's ultimate reason
> In letters of lead on the spring hillside
> But the boy lying dead under the Olive trees
> Was too young and silly
> To have been notable to their important eye.
> .....
> Consider his life which was valueless
> In terms of employment, hotel ledgers, news files.
> Consider One bullet in ten thousand kills a man.

The deep humanity of Wilfred Owen sobs through his beautiful poem, *Two Armies :*

> Deep in the Winter plain, two armies
> Dig their machinery, to destroy each other.

But night and sleep come. A common suffering knits the facing enemies into a common bond of human fellowship :

> When the machines are stilled, a common suffering
> Whitens the air with breath and makes both one
> As though these enemies slept in each ether's arms.

Propagandists of war and Jingoists all over the world raise slogans and hide the truth about war. Spender makes no attempt to cover up " the special horror of modern warfare between opposing ideologies, when a whole population must in a few hours, or even minutes, switch over to the hypocrisy of an imposed creed to protect themselves from annihilation ". It is tragically brought home in *Fall of a City* :

> All the badges and salutes
> Torn from lapels and from hands
> Are thrown away with human sucks they wore
> Or in the deepest bed of mind
> They are washed over with a smile
> Which launches the victors when they win.

Again in the poem, *At Castellion*, the hideousness of modern war is exposed in vivid, poignant language :

But behind us on the road
The winged black roaring fates unload
Cargoes of iron and of fire
To delete with blood and ire
The will of those who dared to move
From the furrow, their life's groove.

But the unpleasant actualities of the day do not paralyse his desire for a brave new world:

To break out of the chaos of my darkness
Into a lucid day is all my will
* * * * * * * *
I grow towards the acceptance of that sun
Which hews the day from night.

The same aspiration breaks through the lines written to a Spanish poet:

O let the violent time
Cut eyes into my limbs
As the sky is pierced with stars that look upon
The map of pain.
For only when the terrible river
Of grief and indignation
Has poured through all my brain
Can I make from lamentation
A word of happiness,
And another constellation,
With your voice that still rejoices
In the centre of its night,
As, buried in this night,
The stars burn with their brilliant light.

Wystan Auden is the poet of the first contemporary rank,—the dazzlingly accomplished master of all manners. His genius is compounded of many simples. The influences of Owen and Eliot, of Marx and Freud are easily traceable in his writings. The poetic mood in his early poems is largely the post-war mood of disillusion and futility in the manner of T. S. Eliot in *The Waste Land.* In the poems of 1932 he gives subtle expression to this mood:

Watching through windows the wastes of evening,
The flare of foundries at fall of the year.

The slight despair
At what we are,
The marginal grief
Is source of life.

Against this background of doom and catastrophe impending over everybody, the premonition of a new and terrible time coming, most of his poetry of war are conceived. But it should be noted clearly that Auden cannot be considered simply as a revolutionary poet in the political sense of the word. "He has always been more interested in the general problem of society's illness, and in his idea of 'Love' as history, than in the actual physiognomy of to-day's battles, however close he might be brought to them at a time when the 'movement' seemed to hold out its highest ideal hopes." But he has written some poems directly concerned with war. They reveal his general attitude.

The Spanish struggle stirs him deeply for the time being in *Spain*, 1937:

To-morrow for the young the poets exploding like bombs,
The walks by the lake, the winter of perfect communion ;
To-morrow the bicycle races
Through the suburbs on summer evenings : but to-day the struggle.
To-day the inevitable increase in the changes of death ;
The conscious acceptance of guilt in the fact of murder.

But this life and death struggle of the Republicans does not kindle him into the utilitarian horoics of the past. Owen's 'the poetry is in the pity' seunds clearly in his psychopathic interpretation of the war :

On that tableland scored by rivers,
Our thoughts have bodies ; the menacing shapes of our fever
Are precise and alive.....
Madrid is the heart. Our moments of tenderness blossom
As the ambulance and the sandbag ;
Our hours of friendship into a people's army.....

In another poem, *Refugee Blues*, he describes with tears trembling in his eyes the unspeakable miseries of the German Jews :

Dreamed I saw a building with a thousand floors,
A thousand windows and a thousand doors ;
Not one of them was ours, my dear, not one of them was ours
Stood on great plain in the falling show ;
Ten thousand soldiers marched to and fro :
Looking for you and me, my dear, looking for you and me.

In intensity of feeling it resembles in many respects the agony of the unfortunate woman described in Hood's *The Bridge of Sighs* :

Near a whole city full,
Home she had none.

The dark future of the soldiers in *Dover* touches him to the quick :

Soldiers who swarm in the pubs in their pretty clothes,
As fresh and silly as girls from a high class academy :
The Lion, the Rose or the Crown will not ask them to die
Not here, not now. All they are killing is time,
Their pauper civilian future.

But the most noticeable featue in his serious poems is a certain "melancholy detachment of a chorus in a Greek play". The fears and anxieties of the day are always placed against an extraordinarily wide vision of human society disintegrating under many ills and inherent contradictions beneath an imposing facade :

The stars are dead. The animals will not look.
We are left alone with our day, and the time is short and
History to the defeated
May say Alas but cannot help or pardon.

Auden's essential view of life,—his deepest belief in humanity, however, remains unshaken and unchanged. Thus on the outbreak of the second world war he writes :

Defenceless under the night
Our World in stupor lies ;
Yet, dotted everywhere,
Ironic points of light
Flash out wherever the Just
Exchange their messages ;

May I, composed like them
Of Eros and of dust,
Beleagured by the same
Negation and Despair,
Show an affirming flame.

Cecil Day Lewis is a poet of rare capacities. He combines clarity of expression with controlled intensity of feeling. Like Auden and Spender he is actually aware of the sickness of society and of general human suffering. The music of his verse, in consequence, is "imbued with melancholy thought". But he does not yield to despair or negation. He is full of thoughts that should lead to some positive decision, however difficult or dangerous. His poem *February* 1936 drives home this grim thought :

Grey as the skin
Of long imprisoned men
The Sky, and holds a poisoned thought within.
Whether to die
Or live beneath fear's eye—
Heavily hangs the sentence of this day.

His war poetry appears in a wider perspective of general human suffering and shows a great sense of social reality. The fine poem, *The Nabara*, included in his *Overtures to Death* in 1938 gives a powerful expression to his emotion on the issues of the Spanish war :

Freedom is more than a word, more than the base coinage
Of Statesman, the tyoant's dishonoured cheque, or the dreamer's mad
Inflated Currency. She is mortal, we know, and made
In the image of simple men who have no taste for carnage
But sooner kill and are killed than see that image betrayed
Mortal she is, yet rising always refreshed from her ashes :
She is bound to earth, yet she flies as high as a passage bird
To home wherever man's heart with seasonal warmth is stirred
Innocent is her touch as the dawn's but still it unleashes
The ravisher shades of envy. Freedom is more than a word.

There is no smack of the claptrap about it. It embodies a fierce clear-eyed spiritual austerity of feeling in defence of freedom.

In the next volume of poems *Word over All* his attitude towards war is made abundantly clear. It is powerfully realistic, anti-heroic and humane. Thus in his poem *Lidice* he writes :

> Strengthen our hand
> Against the arrogant dogmas that deprave
> And have no proff but death at their command,
> Must the innocent bleed for ever to remedy
> These fanatic fits that tear mankind apart ?
> The pangs we felt from your atrocious hurt
> Promise a time when even the Killer shall see
> His sword is aimed at his own naked heart.

Again in his poem, *The Assertion*, there is resolute criticism of "the logic of the gunman's trigger" in terms of universal love :

> Now, as never before, when man seems born to hurt
> And a whole wincing earth not wide enough
> For his ill will, now is the time to assert
> To their face that men are love.

In the poem, *Watching Post*, the poet expresses the common man's desire for peace. The gunfire from Portland reaches the farmer's valley "tapping like an ill-hung door in a draught". But all over the country-side 'moon-dazzled man' wish for the return of peace :

> Tonight
> How many hearts along this war-mazed valley
> Dream of a day when at peace they may work and watch
> The small sufficient wonders of the country-side.

A new sense of realism grows up in literature. The poets become aware of power politics and manoeuvring for advantage by unscrupulous leaders. They realise that common men and soldiers have become "pawns in an enormous political game". In the poem, *Where are the war Poets?* Cecil Day Lewis records in clear terms his feeling of protest :

> They who in folly or mere greed
> Enslaved religion, markets, laws,
> Borrow our language now and bid
> Us to speak up in freedom's cause.

The same uneasy feeling of protest is voiced in another poem, *Will it be so again?*

Will it be so again
That the brave, the gifted are lost from view,
And empty, scheming men
Are left in peace their lunatic age to renew?

The conclusion of the poem strikes a note of confidence in a better future out of 'a cut-throat world for the living':

Shall it be so again?
Call not upon the glorious dead
To be your witnesses then.
The living alone can nail to their promise the ones who said
It shall not be so again.

This short but imperfect review of war poetry during twenty-five years between two World wars indicates in broad outlines the trends in contemporary war poetry. The 'twenties and 'thirties of the twentieth century are rich in artistic experiment and complex in their fabric of social and political forces. It is impossible within the brief compass of an article to refer to all aspects of war poetry or to all poets who have played an effective part in the development of the new literature. A fuller treatment of all the poets and the significant parts of each individual poet in the development of the contemporary literature may be undertaken under suitable conditions in future.

THE INFLUENCE OF SUMATRA IN SIAM

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Sumatra has long made her influence felt in Siam. Her predominance in the Far East was not only the result of the sharpness of the sword of the Sailendra Kings, but also due to her own cultural superiority in the *Insular India*. In the 8th century A.D. the great Sailendra dynasty first spread her glory in the South-East Asia by quickly absorbing different states into her political sphere and thereby, reared the fabric of a vast empire which even vied with the Chinese and the Arabs.

The influence of Suvarnadvipa (Sumatra) on the Siamese Culture is mainly two-fold—Religios and Architectural. The Sumatrans under the Sailendras had the chance to absorb the Mahayanist cult of Bengal which was then ruled by the Palas.[1] This assimilation of the spirit of the Greater vehicle was possibly due to the zeal of the Sailendra monarchs, who were always in cordial relations with the members of the Pala dynasty. The famous Nalanda grant of Devapala[2] bear ample testimony to this friendly relation. It tells how Devapala arranged the upkeep of a Sumatran monastery in Nalanda at the request of king Balaputradeva (9th century A.D.) of Suvarnadvipa, who was a grandson of a Sailendra king of Java. That the Mahayanist students of Bengal frequently went to Sumatra for further study has been also probably proved by the fact that Atisa of Vikrama-Sila University lived ten years in the island to complete his religious study.[3] Now, the Sailendras spread this ecclictic religion in Western and Southern Siam which once came into their imperial fold. Some Mahayanist antiquities have been recovered from West Siam and they are now preserved in the Singapore Raffles Museum.[4]

1 Ferrand—L'Empire Sumatranais de Srivijaya.

2 Hirananda Sastri—Epigraphia Indica Vol. XVII.
H. C. Roy—Dynastic History of Northern India, Vol. I.

3 S. C. Das—Indian Pandits in Tibet; Journal, Buddhist Text Society of India I, 1893, Page, 8.
B. R. Chatterjee—India and Java, P. 27.
A. Coomaraswamy—History of Indian and Indonesion Art, P. 200.

4 Salmony—Sculpture in Siam. London, 1925.
Srivijaya, the capital of the Sailendras might have given its name to Sri Vichai in South Siam, which is also called Nākhon Pāthom in the modern days. See, Major Erik Seidenfaden "Guide to Nakon Patom", P. 9. The original Sri Vijaya has been identified by Coedes with modern Pelembang in Sumatra.
For the introduction of the Tāntric Mahāyānism in Indonesia and Indo-China, along with Cambodia, See R. C. Majumdar "Suvarṇadvīpa" and "Campā"

The residential edifices of the Menangkabau in Sumatra look strangely similar to the modern structures of Siam, with their curved and pointed roofs. However, the Menangkabau structures lack the elongated roof-corners, which the Siamese monasteries (Wats) and the cottages possess.[1] Of course, here, we cannot fully explain the similiarity. Any how, it must be the result of the cultural intercourse between Siam and Sumatra in the ancient days, particularly in the age of the Sailendras. For the structural similiarities between the Menangkabau houses of the Padang high-lands and the monasteries of Siam one may also account for the extension of the old Malayu empire in Malayasia. The Malayu empire once included the Padang Highlands of the Menangkabau. Once, even the Malayu kingdom came into hostile relation with Siam, and the result was a temporary armistice between them due to a sudden Chinese intervention (1295) A.D.).[2] Thus, we see that Sumatra and Siam both are culturally bound together from historical times. In the Pre-Thai period of the Siamese history *i.e.*, in the days before the 13th century, which is marked by the beginning of the Thai invasion of Siam from the North, the Sumatrans generally got the upperhand in the political sphere, particularly due to the rise of their great empires under the Sailendras and the kings of Malayu. The people of Sumatra more than once conquered the Kambujas (Kambojas), who once over-ran the river-valleys of the Menam and the Mekong. These invasions must have led to the import of many elements of culture from Sumatra by the Siamese. Here, the present writer only deals with some points of Religion and Architecture being confident of the immense importance of the subject of Siamo-Sumatran relations in the history of the Trans-Gangetic peninsula.

Vide., Fay Cooper Cole, "The peoples of Malayasia" Ch. XI.
Majumdar "Suvarṇadvīpa" P. 364.

IS RUSSIA SECRETLY PLANNING A WAR ?

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(Big troop-concentrations on the Russian frontiers are clear indications of the state of preparedness of the Soviet Union either to meet the threat of a new war or to start a war herself at an opportune moment).

A refugee from the Soviet Union recently arrived in Paris under cover of the closest secrecy. He gave out his name as Gulishvili and he figured as a mystery-man in Parisian life. He was said to hold the rank of a lieutenant colonel of the Red Army, who, according to a rumour, was the man who recently held the responsible post of the chief of the Russian Intelligence Service in the occupied zone of Austria. Just about the same time a certain news-agency in Paris came out with the sensational news that the real identity of this man had been established beyond doubt as being the Soviet general Khaparidze, whose statement regarding the secret plans of the Union was also published simultaneously by the same agency. It read as follows :—The plans which have been drawn up by the two departments of the Red Army General-Staff, one of which is entrusted with the work of administration and organisation and the other with matters relating to mobilisation provided for the immediate mobilisation of 120 divisions by the 1st of January 1948 in addition to the thirty special divisions, each having twice its normal strength and deployed in the occupied zones of the Union. This will provide the union with a peace-time strength of an army of 1,800,000 fully equipped men. These 120 divisions have been grouped into six army-corps, each employed on a particular strategic point of the Union's long frontier-line, which in the opinion of experts might prove vulnerable to attack by the enemy in a future war. The Northern Army will have Leningrad as its base of operation, the Western is intended to operate from its base in Minsk, the Caucasian Army is based at Tiflis, the Army stationed in Turkesthan will have two separate operational bases, one at Tashkent and the other at Frunze, while the army in the "Dalnie Vostock" (The Far East) will have bases at Chita and Vladivostock. The strategically clear-sighted Marshal Klim Voroshilov, who is also a member of the highest Defence Council of the Union, holds the command of

the Northern Army. The 42-year old Marshal Konstantin Rokossovsky, who greatly impressed the Red Army with his slogan: "Victory must be curved out of stone and not imprinted on loam", has been appointed Commander of the Western Army. Marshal Zhukov, who is considered to be the ablest general in the Red Army and whose strategy was mainly responsible for the succeesful reduction of the Mannerheim Line, which was considered by the Finns to be an impregnable line of fortifications, will command the Southern Army. The black-moustached Marshal Ivan Bagmarian has been entrusted with the task of leading the Caucasian Army and the reputed Marshal Simyon Timoshenko has been given the command of the army stationed in Turkesthan, while the supreme command of the army in the Far East has gone to the corpulent Marshal Rodieni Malinovsky, who so successfully carried out the counter-attack in Stalingrad, which turned the tide of the war definitely in favour of the Russians, and who finally closed the arms of the gigantic pincers by effecting a meeting with Rokossovsky. Out of this army of 1,800,000 men at least 800,000 may be reckoned as mobile troops that at regular intervals are replaced by the newly called in. But about a million men in the army serve as professional soldiers throughout their life. These six army corps employed on the Union's frontiers are all self-contained and independent units as regards operational tactics and administrative policy. One of the fundamental principles of Soviet military strategy, which is specially cared for by all ranks of the army is based on the doctrine "Adnoi Voini Doktrina" (The doctrine of waging war on a unified basis). According to this principle a common pool for the successful utilisation of all the technical, tactical, strategic and material resources of the army must be created and the method of warfare should be meticulously planned and perfected behind the front before the actual starting of hostilities. The Russians have also plans ready for dropping big armies from the air behind an would-be enemy's lines of communications and supplies. The delicate problem with regard to the actual production of the atom bomb is however giving the Russian High Command a cause for head-ache, though it is now an open secret that the Russians have full knowledge of the complicated process of manufacture of this type of bomb. In the opinion of experts Molotov did not mince matters when he made a dark innuendo about it in one of his public speeches held in Moscow recently. But the snag about the whole thing lies perhaps

in the fact that until now they have not made such a progress in this direction as to be able to proceed immediately with its manufacture on a large scale industrial basis. All the same they have started setting up three factories for this secret purpose in eastern Siberia which are expected to work on a satisfactory productive basis within the next 12 or 18 months. Against the background of the secret activities of the Russians, which might have been prompted by dark and sinister motives, the fact that the Soviet High Command have got scent of a scientific method recently developed by the Americans for strategic atom-bombing stands out in bold relief in the present political set-up of the world. The Russians have little doubt in the effectiveness of this method with the help of which the Americans can easily render the Russian oil-field at Baku and the others that lie not far away from the sea-coast useless by atom-bombing not the oil-fields themselves but a certain area of the sea surrounding them. By their proximity to the sea most of the Russian oil-fields might thus prove very vulnerable to attacks by enemy air-craft carrying a deadly load of atom bombs and specially the oil-fields at Baku, which for their high yield of oil constitute one of the most important sources of the Union's war-potential, by virtue of their nearness to the Caspian Sea can be easily put out of action by the dropping of a few atom bombs on this inland salt-water lake. This possibility has made the Russian High Command extremely nervous as they fully realise that failing to maintain the full productivity of these oil-fields they can hardly carry on a war for a long time with the Western Democracies. Keeping this threatening danger in view the Russians General Staff have started work in feverish haste on a gigantic military project, involving the construction of a huge screen looking exactly like an unfolded parachute on the shores of the Caspian Sea, for the purpose of preventing radio-active contamination from vitally affecting the nearby oil-fields. Though the Russians may not have yet succeeded in making the desired progress in the manufacture of the atom bomb, yet it must be conceded that with regard to V-weapons they are already well advanced for meeting any contingency in a future war. They have, of late, particularly devoted their energies to the development of these pilotless, propeller-driven aerial projectiles for long-range bombing. It is reported that such a high degree of precision-bombing has already been attained with these weapons that from the long distance of 1,400-2,000 km. they can be effectively used on specified

military targets with chances of near misses being as low as only 2-3 miles on the average. The Russian High Command is of the opinion that their chances of victory in a war will be much greater, if they can some how put it off to a suitable time in the future when they will have fully developed these deadly lethal weapons of war. With this object in view the Kremlin is doing its best to prevent the outbreak of a world-conflict in the near future. But none the less the Russian leaders are prepared for any eventuality and have drawn up plans for successfully conducting a war. Firm in their conviction that the decisive battle in a future war will be fought out in the "Dalnie Vostock" (The Far East), the Russian General-Staff are strongly fortifying their existing bases and constructing new strategic ones in Siberia. From the view-point of the Russian General-Staff the third World War against the Western Democracies could have only two important phases. The key to success in the first phase can be provided only by a quick occupation of the whole Western Europe. It is looked upon as a comparatively easy task, for the successful fulfilment of which only the help of those troops that constitute the present peacetime army of the Union plus the help of those troops employed on the Home Front is considered more than enough to match the combined armies of the Western Powers. They hope to be able to finish off this affair in the course of only 3-4 weeks. As there is no room for complacency and over-confidence in their military strategy their calculations must have been based on certain concrete and irrefutable facts. The second phase of the operations will begin with a 'Blitz'-offensive on the Iberian Peninsula simultaneously with the forcing of the Mediterranean by large contingents of highly equipped troops whose first and primary objective would be to establish a firm foothold in North Africa, while another arm of their pincer-movement will be provided by a powerful thrust though Persia, Iraq and Syria towards the strategically so important Suez Canel. The Russian General-Staff have plans well in hand for bringing to a successful conclusion the second phase of the war in just about 3 months time. If their plans do not misfire they hope to be able to neutralise quickly and swiftly the whole of the Mediterranean area, after which they will be free to give more attention to the vital task of protecting and securing their flank against a possible attack from the British Isles. About a hundred divisions are considered sufficient for this purpose and half of this strength will be composed of Bulgarians, Jugoslavs and

Czekoslovaks. The third and the last phase of the war, according to them, will begin in the Far East, where they will then be free to rush their crack-divisions from the west for the final and decisive battle, which in all probability will be fought out in China. Here the struggle of the giants is expected to last for a long time. The beginning of this last phase of the war will see the Russians throwing in a colossal army of 300 divisions, sufficiently, reinforced by a large number of Chinese communists, and once China is completely overrun the Russians hope to offer a compromise-peace to the U.S.A., based on an equitable division of the world into two separate and distinct spheres of influence. The Russia's plan, if accepted by the U.S.A., will give the former complete mastery over the whole of Europe, except the British Isles, the near and the middle East. the whole of North Africa and China, while the U.S.A., will hold an undisputed sway over India, Indo-China, Indonesia, South America, the British Isles with her colonies and the Japanese Islands. The main pre-occupation of the Russians for the present time is not so much the atom bomb but the question how to confront the Western World with a political "fait accompli". It is believed that once they succeed in manufacturing atom bombs, a new situation in world politics might naturally arise creating a military deadlock, and it might perhaps then remind us of the hesitation betrayed by both sides during the last war regrading the use of poisonous gases as a last desperate measure to avert defeat and ensure victory. The Russian General-Staff are at the same time keeping themselves busy with the all important task of devising ways and means of securing their oil supply and therefore the grim possibility of another war breaking out in the near future is giving them a real cause for headache.

SONGS OF VAISHNAVA MYSTICISM

(ADAPTATIONS FROM CHANDIDASA)

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BHAVA SAMMILAN OR RE-UNION IN SPIRIT

These poems of Chandidasa merge in spirit with the Ragatmika Padas or poems about Sahajiya Sadhan. In these poems Krsna realises Radhika as a power of bliss. Radhika now feels no pain for Krsna's desertion, for such is her identity of being with his that she realises that Krsna's enjoyment is her own. Nature whose expression of joy she had restrained through her sorrow and forgetfulness of her true nature as the Hladini Sakti or Power of Bliss of the Divine, is now once more free to give untrammelled expression to its joy. Both Krsna and Radhika realise that through the Bhava Sammilan or Re-union in spirit both of them have reached the goal of their earthly sojourn by realising in themselves the divine Bliss through love. Radhika hints that Krsna's power of gathering the whole world back to him is an unfathomable mystery, whilst Krsna too proclaims that none knows the mystic essence of Radhika's being for which he himself made sojourn on this earth and for which the sages have been vainly seeking. It is this mystic ecstasy which Radhika typifies, this extatic union with the Divine which is experienced by all followers of erotic esoteric cults. This is the Madhu of the Vedas, the Mahasukha or great Bliss of the Buddhist mystic cults, the nectar which drips from the union of Siva and Sakti at the Sahasrara the ecstasy of the Sufi saints and of the Christian mystics.

Radhika

To whom shall I pray
What shall I say
My ignorance still my bale.

If I but come,
To your heart my home,
With their scandal men me nail.

I may not talk,
I may not walk,
A helpless maid am I,

Though I have eyes,
From my heart's dear prize,
Far away I sigh.

In my heart a weight,
Such is my fate,
My love's sweet burden I bear.

Forever unwise,
Must I waste in sighs,
Evil tongues still dare.

Krishna

Without you my love,
The heavens above,
Are wrapped in darkness complete.

A moment's sight,
Of your face so bright,
Makes my heart with rapture beat.

All else grows stale,
Is full of bale,
You alone my joy.

I have grown ascetic,
For your beauty prismatic,
For in you there's no alloy.

Your name my prayer,
A psalm how rare,
On love's rosary I tell.

Of you I think,
Your bliss I drink,
As from a nectarous well.

শুণ হে চিকণ কালা,
বলিব কি আর চরণে তোমার
অবলার যত জ্বালা।

Radhika

The beloved fair,
My only care,
In my memory sole he reigns.

His love my attire,
For him a-fire,
My heart all else disdains.

The cuckoo sings,
The green grove rings
With his song how wildly gay.

My senses are drowned,
In love's sea profound,
Oh ! how can I say him nay.

His mind attunes,
With mine communes,
His slave shall I always be.

In his love am I rich,
None can bewitch,
The soul so well as he.

Krishna

Naught to my sight
Save you my delight,
Remains for me to perceive.

Wherever I turn,
I your beauty discern,
Naught else my mind can conceive.

What waves of bliss
My being kiss
As they rise in nectarous surge.

I am only at rest
To your bosom prest,
Love charmed from desire's urge.

রাই বিনে মনে সকলি আঁধার
দেখিলে জুড়ায় আঁখি।

My heart athirst,
Would surely burst,
Had you yourself not given.

Oh where shall I hide,
In what place confide,
My jewel in what heart-heaven.

My soul your lay,
Sings night and day,
As I lie with breath abate.

In my sleep I shiver,
With love I quiver,
As in trance with you I mate.

Even in deep
Unconscious sleep,
I see you as if awake,

No vision far,
No distant star,
But immersed in my love's sweet lake.

Radhika

Dear have you come
To my heart your home,
A year I have spent in what sorrow.

My senses a-quiver,
My heart a-shiver,
Bids you a joyous good-morrow.

A maiden shy,
Naught could I reply,
By biting slander stung.

Hard granite would split,
To so silent sit,
While grief my sad heart wrung.

রাধা বিনে আর আন নাহি ভায়
দেখি সে রাধার রূপ।

What storms I weathered,
Dear as you gathered
Enjoyment in Mathura town.

But no grief I feel,
For past woe or weal,
For your joy I regard as my own.

Let the cuckoo call
On the date-palm tall,
And sing its paeon of praises.

Let the black bees hum,
No longer dumb,
As they journey 'mid flowers in mazes.

Let the river flow,
Let the breezes blow,
Rippling the ripened corn.

Let the full moon rise,
Lovers surprise,
And pang not hearts forsworn.*

Krishna

On a rosary I tell,
Your name's sweet spell,
My garment your golden hue,

For countless ages,
The dream of sages,
Have they longed your beauty to view.

For the merry dance
Of your liquid glance,
Am I bound in the toils of birth,

None knows the essence
Of your mystic presence,
Which made me come to earth.

* বহু দিন পরে বঁধুয়া এলে
দেখা না হইত পরাণ গেলে।

Without your love's ire
Desire's fire,
Would leavé in the heart some smart,

Tranquil my soul,
As I reach your goal,
The haven of your heart.*

Radhika

Your are my soul,
My love, my goal,
And I your love's sweet thrall.

My body, my mind,
In love's chains I bind,
For to you I have given my all.

My kinsmen, my caste,
My present, my past,
I offer at your feet.

You are my heaven,
My soul's dear-leaven,
Your love my nectar sweet.

A milk-maid mad,
With heart full sad,
What words to you could I speak ?

Lord of the earth,
Priceless your worth,
The sages your wisdom seek.

Pure or impure,
Your love my lure,
I know not good or ill,

Men's scorn I dare,
The world for-swear,
Of Calumny drink my fill.†

* জপতে তোমার নাম বংশী ধারী অনুপাম
তোমার বরণের পরি বাস।

† বঁধু কি আর বলিব আমি
মরণে জীবনে জনমে জনমে
প্রাণনাথ হৈও তুমি।

Krishna

Humble, meek,
Your compassion I seek,
Oh ! never me foreswear.

Your are the theme
Oh my worship supreme,
For you, the high gods, I dare.

To you I hymn,
At eternity's rim,
Love's psalm, your bliss to win.

At your feet I surrender
My worship render
And know not virtue or sin.

Oh ! who will ease
Love's disease,
Which shoots its pangs in my heart ?

My body immortal,
God's own portal,
My soul of the sublime apart.

Still shall I sink,
Of poison drink,
Make of danger my way.

To heights sublime
Sweet maid I'll climb
For you the pathless assay.*

Radhika

No words I utter.
My heart a-flutter.
My soul your love's calm lake,

Cruel love's city,
On me have pity,
Or in sorrow my heart will break.

* আর এক বাণী শুন বিন'দিনী
দয়া না ছাড়িও মোরে।

Mankind your slave,
Your love must crave,
Your nature who can guess ?

If my maids too sigh
For your embraces vie,
Oh ! who will soothe my distress ?

Your love the fuel,
Your words my jewel,
The jewel of jewels you preside.

Pure or impure,
I know not sure,
For dear in my heart you abide.*

Krishna

My flute always
Sings your praise
Your name my love's dear charm.

I love's rosary string,
To the heavens wing,
Singing your name's high psalm.

Forever I view
Your image true
No matter where I go.

Love my creed,
Your name's sweet seed
In my heart as a seedling I sow.

A moon-bird athirst,
Still am I curst,
My sorrow, who will console ?

My consciousness sad,
An elephant mad,
Rushes still to its goal.†

* বঁধু কি আর বলিব আমি
যে মোর ভরম ধরম করম
সকলি জান হে তুমি।

† শুন নাগরী রাই
তোমার মহিমা এ রস চাতরী
সদা মুরলীতে গাই।

Round the World

Ministry for Economic Affairs

In course of a discussion on the resolution which was moved in the Indian Legislature, recommending the establishment of a Commission to suggest ways and means for checking inflation, the Prime Minister, Pandit Nehru, pointed out that such a Commission would be undesirable from more than one point of view but the establishment of a Ministry of Economic Affairs might be necessary to this end. At present these affairs are tackled by different Departments of the Government, *e.g.*, the Departments of Commerce, of Industry, of Labour, of Works, Mines and Power, of Agriculture and Food and of Finance. The Ministry of Economic Affairs, if constituted, would, therefore, work only as a planning and advisory body. Even in that case its functioning would be difficult. After its establishment, it might, for instance, be necessary for a contemplated line of action in any of the existing Departments referred to above to be sent first to the new Ministry and have it examined there as to its economic implications and then only it would be adopted finally by the Department concerned. This would place the Department in an inconvenient and even invidious position and make the Ministry of Economic Affairs a super. organisation. If again this Ministry is merely to study the economic and social conditions of the country and make suggestions from time to time to the Cabinet regarding the lines of action which might be taken by the different Departments in matters having economic implications, its functions might possibly be better discharged by an expert research organisation which may be attached to the Finance Department. Possibly the Bureau now headed by the Economic Adviser might be further developed and its status augmented and this enlarged body might be given this responsibility. The Bureau might even be developed into an autonomous Board consisting of a chairman and two or three members, assisted by an expert staff. Evidently it will be an advisory board, but the recommendations which it might submit to the Prime Minister would certainly have weight in view of the authoritative source from which they would emanate.

Commonwealth Parliamentary Conference and Indian Delegation

The number of International and Inter-Commonwealth Conferences has increased by leaps and bounds and India as an international person is obliged to send delegations to most, if not, to all of them. But such

delegations are not unoften haphazardly chosen without proper attention being paid to the agenda of a Conference.

The Commonwealth Parliamentary Conference has been held from time to time for many years past and has met in different Dominions. It is, however, meeting in September 23, not to discuss parliamentary procedure or merely to develop social relations between members of different Dominion Parliaments. The Associated Press of India informs us that the agenda will include " Foreign Affairs and the U.N., Economic Co-operation within the Commonwealth, Defence and Communications and Migration and Distribution of Population." Each of them is a specialised subject and will require not only general ability but specialised knowledge as well to tackle them. But the Indian delegation will consist of the Speaker (Mr. G. V. Mavlankar), Mr. Satyanarain Sinha, Mr. S. V. Krisnamurthy Rao, Pandit Thakur Dass Bhargava, Mrs. Hansa Mehta, Mr. Frank Anthony, Mr. Upendranath Barman, Pandit Balkrisna Sharma and Mr. Thirumala Rao.

Recruitment of Railway Servants in Assam

Provincialism is a new development which may involve the country in ruin. This is recognised by our national leaders. Pandit Nehru has in fact utilised every one of his recent speeches to deprecate this pernicious growth. It is on this account painful to us to find that while he has been condemning it in strong words, his Government in the Ministry of Railways has taken a step towards accommodating the spirit of provincialism. We are referring to the machinery which will henceforward be responsible for recruitment to the railway services operating in Assam. Railway is a central subject and the Government of India is to be responsible for its management. Its services are central services over which a Provincial Government should have no say. The Assamese, however, raised the cry that Assamese alone should be recruited to the services which would operate the railway in Assam. This demand violates the basic principle of federalism and any concession to it may only result in strengthening the spirit of provincialism for which Assam has now become notorious. But to our surprise the Government of India in the Ministry of Railways has actually made this concession. It is understood that henceforward one official of the Railways appointed by the Ministry of Railways and one official of the Assam Government appointed by that Government will together be responsible for appointment to the railway staff in the province of Assam. Meanwhile reports of high Bengali railway officials being transferred are available. It was not long ago that in the name of provincial autonomy the Government of undivided Bengal, dominated by the Muslim League, did not allow the railway service to be protected from Muslim goondas in East Bengal districts by any central agency

Railway communications were made almost impossible because of this emphasis on provincial autonomy. Are we going in for its repitition in another form ?

Future of Korea

Korea has been the playground of power politics since the rise of Japan to international status in the last century. It was to Japan what Crete was to Greece and the low countries to Britain. The Japanese Government could not allow it to remain weak and fall into the hands of any continental power which might utilise it as a jumping off ground against its islands. This was the argument for Japan's aggression in and occupation of Korea. Formally converted into a province of the Japanese Empire in 1910, it remained in this unfortunate position till Japan was defeated and turned out from the continent in the last war. The question had meanwhile arisen as to what would be done with Korea after victory. A freedom movement among the Koreans in exile had been active for over two decades. It was expected that the Allies would make a declaration during the war that on the expulsion of the Japanese forces from Korea, it would become an independent state. To that end a Government in exile might also have been recognised. But the Allies refused to make any such declaration. It seemed that they entertained other ideas about this country. All that they said was that in due course Korea would be independent. In other words their idea was that it must pass through a period of apprenticeship under the control of an imperialist power other than Japan before being recognised as a free state. This meant that Korea was to fall from the frying pan into the fire. This designedly uncertain attitude on the part of the Allies resulted, in their hour of triumph, in a dash both on the part of the Russians from Manchuria and of the Americans from Okinawa towards Korea. The Russians took possession of the Northern half and the Americans of the southern half of the peninsula. Three years have now elapsed since there was this unseemly rush for acquiring power over a helpless people. The Russians have consolidated their power in the northern half and communist principles have been duly inculcated in the people there. In the southern half the Americans after a period of military rule held an election sometime ago and set up a government whose position it is difficult to understand from here. This much we know that during the holding of the election there was a good deal of trouble and much loss of life. We have also now learnt that when on the 15th of this month Korean republic was formally installed, fifty thousand armed men had to be on duty in Seul alone. We do not know how far the present Government may be regarded only as a puppet in the hands of the American occupying forces. But the

important fact is that such occupying forces are there. Meanwhile a people's republic is being set up in northern Korea whose policy will be to extend its jurisdiction gradually over the whole of Korea. So the Koreans are now pressed between the upper millstone of Russian communism and the lower millstone of American militarism. Sandwiched between the two, Korean nationalism and independence are being strangled.

Spying by diplomats—

In the early years of the modern age when the custom of appointing permanent diplomatic legations in other countries was first being evolved, it was recognised that ambassadors had two important functions to perform. One was to lie and the other was to spy. "An ambassador is a person who is sent to lie abroad for the benefit of his country". This was an excellent punning epigram. The ambassador was besides to keep himself well informed as to the course of events in the country to which he was accredited. This he could not most often do except by discreet bribery and corruption. Military and Naval attaches who form important adjuncts of a modern legation have the primary duty of getting at military and naval secrets of the country where they are stationed. Every body knows that such secrets may not be reached except through tricks which in ordinary social life people happen to regard as not only objectionable but heinous. The agents of every country practises such tricks, some with success and some without it. But attaches are honourable men so long as they are not caught in the act of corrupting and bribing people to gain their end. If, however, they are caught, they have to pay the penalty. Their recall is demanded and they have to be withdrawn from the scene of their activities. Hellenic traditions tell us that a Spartan might supplement his meagre and monotonous ration by stealing. This remained, however, quite honourable so long as he was not caught in the act. If he was, he was disgraced. A diplomat caught in the act of spying is not disgraced by his country but once withdrawn from his diplomatic post, his services have to be used with greater circumspection. A Military attache in the American embassy at Moscow was recently caught in the act of securing secret information from a weak Russian customs officer. We do not know what gratification the customs officer accepted from the attache. Nor do we know what punishment has been meted out to him by the Soviet authorities. We only know that the American attache was given his passport and had to get back to Washington. This was according to ordinary diplomatic practice. The customs officer must, however, have been dealt with in the characteristic soviet manner. India would possibly have profited much if some detailed information in this regard was available.

Leadership of the Canadian Liberal Party—

Early in this month was held the national convention of the Canadian Liberal Party to choose a new leader in the place of Mr. Mackenzie King who wanted to go into retirement. Mr. King had been in official and public life for nearly fifty years. He first came to Ottawa as a civil servant in 1900. He served in this capacity for about two decades and then joined politics and became the leader of the Liberal Party in which capacity also he had served for nearly thirty years. An able leader, and an adroit party manager, his contributions to Liberal success during most of this long period were immense. But even a veteran has to retire. It is difficult to know if Mr. King's retirement was as willing and voluntary as it was advertised to be. It is true that he had threatened to retire many times during the last nine years The war and its aftermath were, however, a justification for his continuance in the leadership. But some said that he would still be willing to continue if the convention which met on the 6th of this month insisted on his remaining at the helm for another period. But this time the Liberal politicians who met at the convention took him at his word and accepted his resignation. So the old war horse has been decaparisoned. He may, however, live his political career again by sittting down to write his memories.

His successor is Mr. St. Laurent. The leadership of the Liberal Party thus goes again to a French-Canadian after a lapse of three decades. Sir Wilfird Laurier had led the party admirably, with courage and imagination. Now another French-Canadian and a Roman Catholic at that has stepped into the leadership. This succession was logical from more points of view than one. First, it is consistent with the principle of rotation which is observed in some other important matters in canada. Secondly, Quebec may now be regarded as the only safe stronghold of the Liberal Party, though not of liberalism as such. This may appear self-contradictory. But actually it is not so. The French-Canadians are not liberal in outlook. They are really a most conservative people and in other circumstances they would be expected to join *en bloc* the Conservative Party. But in respect of the relations between Canada and the British Empire as a whole their ideas are different from those of the Conservative Party. That explains why this Party has not much of a following in Quebec although otherwise it would have been an ideal place for the Conservatives to dig deep in. Unable to join the Conservative Party, the French Canadians have given their support to the Liberal Party which, it should be emphasised, does not differ much from its Conservative rival except in regard to relations with the Empire.

It may in fact be repeated that the province of Quebec is the hope of the Liberal Party. Of the one hundred and twenty-seven regular support-

ers of this Party in the present House of Commons as many as eighty are French-Canadians. It should be remembered in this connection that the Co-operative Commonwealth Federation Party which was a very small affair only a few years ago has grown in stature and strength and has become a serious rival to the Liberal Party. The province of Saskatchewan was already in its hands and now it is reported that Ontario also has passed under its control. This is a serious loss. Alberta has for many years been dominated by the Social Credit Party and it is unlikely that the Liberals would have any foothold there in the near future. In British Columbia and Manitoba also the Liberals may keep the people from going left only in co-operation with the Progressive Conservatives. In view of these facts the Liberal Party for its very existence must woo the French-Candians as best they can. The election of a French-Canadian as the leader of the organisation has been one of the wisest steps to this end. Mr. St. Laurent is further a man of considerable respectability, experience and ability. It is true that he joined politics only seven years ago and that at an advanced age of sixty. But he had been the recognised leader of the bar at Quebec and enjoyed a good deal of public affection and regard. Appointed Minister of Justice in succession to the late Mr. Lapointe in 1941, he soon became a pillar of strength to the Cabinet both in the House of Commons where he proved to be a formidable debater and in the country where he inspired confidence. It was no wonder that Mr. Mackenzie came soon to entertain high regard for his ability and persuaded him to take up in 1946 the portfolio of External Affairs which he was himself compelled by the burden of work to relinquish. The choice of such a person as the leader of the Party has consequently been logical and natural.

Who rule Iraq?

Iraq is ruled not by any of the five political parties which make public noise but the thousand Sheikhs "who own about two-thirds of all cultivable land". "They have the money, they have the land, they have their private tribal armies and they have the ear of the Regent and the British." It is their representatives, the so-called Independents, who dominate the Parliament. Why was then the Treaty with Britain rejected so unceremoniously and why it is said that Britain's hold over the country has now become so precarious? The fact is that while in normal times the Sheikhs whose vested interests are bound up with those of Britain run the country as they would like, all on a sudden the masses, particularly the city rabble, are overtaken by a gust of passion and proceed to sweep everything away. They have now a rallying ground

in the National Democratic Party, which is not normally very powerful but in emergencies has the support of thousands in the streets. It was this sudden rallying of thousands which made impossible the ratification of the Portsmouth Treaty and which threatens Britain so much to-day.

Reviews and Notices of Books.

Bangalay Bauddha Dharma (Buddhism in Bengal)—By Sri Nalini Nath Das Gupta, Calcutta University. Published by A. Mukherjee & Co., Calcutta. Pages 1-268, Pls. 1-9. Price Rs. 4-8-0.

Bengal, though not the homeland of Buddhism, was at one time an important centre of the cult. Late tradition records occasional association of its founder with the province, which, however, is unauthentic ; but the cult itself must have found its way there not long after its rise to importance. Its existence during the Maurya and Sunga periods can be traced from early Indian literature and inscriptions. Though we do not know much about its local condition during the early centuries of the Christian era, the flourishing state of the cult from the Gupta period onwards undoubtedly proves that it was prevalent in earlier times. The Chinese travellers, Fa Hian, Hiuen Thsang and It-Sing, speak about different Schools of Buddhism in Bengal, all of which had many followers. The monasteries of Po-Shi-Po (Bhasu Vihara near Mahasthan, Bogra), Lo-to-mo-chih (Rangamati, Murshidabad), Tan-mo-lip-ti (Tamralipti, Tamluk, Midnapur) and various other places teemed with Buddhist monks preaching and practising their religion. The royal family of Samatata produced one of the greatest scholars and theologicans of all times; he was Silabhadra, the preceptor of Hiuen Thsang at Nalanda and the Sarvadhyaksha of the Nalanda Mahavihara. It was, however, during the Pala period that Buddhism appears to have attained the highest pinnacle of its glory in this province. Most of the eminent Pala kings were Parama Saugatas or devout Buddhists by faith, and it was under their royal patronage that the creed was re-orientated and remodelled in various ways. Hinayana and Mahayana forms of Buddhism with their multiple sub-sects no doubt flourished in different parts of the land from much earlier times, but new phases of the later form, such as Mantrayana with its various aspects like Vajrayana, Sahajayana, Kalachakrayana etc. were systematised and expounded by a large number of Buddhist teachers who were children of the soil. Saraha Pada, Lui Pada, Kumara Vajra, Abhaya Vajra and a host of Bengali Siddha-charyas contributed enormously to the exposition of the extremely esoteric and mystic religious concepts of these schools. These expositions form the earliest essays in Bengali literature. Atisa Dipankara or Dipankara Srijnana, one of the greatest sons of Bengal, was prevailed upon by the Tibetan king to introduce reforms in the corrupt Buddhism of Tibet in the 11th century A.D.; Atisa dedicated the whole of his later life to this task and died

there. Many other such names are preserved in Tibetan literature, and they prove in a remarkable manner the part played by eminent Bengali Buddhist scholars and theologians in reforming and remodelling the current forms of Buddhism in Bengal and its adjacent countries. One result of the intense religious activities of the Bengali Buddhists of this period was the highest development of the iconographic art of the country. Some of the extant images of the Mahayana and Vajrayana deities which were made by the reputed Bengali artists like Bhiman, Bitpala and a host of others to aid the *sadhana* of the numerons lay and clerical worshippers still excite the admiration of the art connoisseurs of the world.

Buddhism began to decline in Bengal from the latter part of the Pala age. It then lost its creative character and vitality and during the reign of the non-Buddhist Senas, it was shorn of much of its glory. It is true that the Senas were not really the persecutors of the creed, but under these Saiva monarchs it was deprived of the royal patronage which seems to have been one of the potent causes of its efflorescence during the Pala age. The decline of the cult is interestingly reflected in the decadent images of the Buddhist gods and goddesses that were fashioned by the local artists of this period. The invasion of Bengal by the Muslims sounded the death-knell of Buddhism here and during its gradual conquest and subsequent rule for centuries by the alien conquerors, the cult disappeared by stages. It took a long time to die, but it left its traces in various forms in the life and culture of the Bengalis.

This fascinating story of the spread and decline of Buddhism in Bengal has been lucidly narrated in Bengali by the learned author in seven very well-knit and ably-written chapters. In a short introduction, he presents to his readers the evolution of the cult in India, it serves as the basis on which he builts his main theme in the chapters that follow. He has discriminatingly used all the relevant materials, both of a literary and archaeological character in developing the subject matter, and he has been very successful indeed in its exposition. Credit must be given to him for the intelligent use which he has made of the numerous Buddhist icons in the collection of the various local museums and private individuals in throwing light on the condition of the creed in different periods. The few plates which are inserted in the volume have been well chosen and reproduced. Books of this type and on allied subjects are now urgently called for and we hope that scholars will follow suit in substantially contributing to and extending our knowledge of this important section of Indological studies. The publishers, Messrs. A. Mukherjee & Co., should be congratulated for the fine get-up and printing of the volume, in these days of scarcity and control of paper.

JITENDRA NATH BANERJEA

Malaya—C. S. Rawlings, published by the Oxford University Press. Price one shilling.

This is an appreciative book containing much information about Malaya, which is now occupying much space in our newspapers. The reader would do well to have a cursory glance at it to understand the real situation.

"PEREGRINE PICKLE"

The Gospel of Selfless Action or the Gita according to Gandhi—By Navjivan Publishing House, Ahmedabad. Price Rs. 4.

Gita in our Hindu society, is regardad as being the very word of God. Though directly addressed to Arjun, they in fact are meant for humanity as a whole, irrespective of caste, creed and sect, and very convincingly point out the right path to be adopted. It is, however, generally seen that interpretations of the slokas cloud the issues and the above object is thus missed. One peculiarity of the slokas of the Gita is that they can be interpreted in innumerable ways to suit numberless temperaments and perhaps that is why Mahatmaji undertook the task of explaining Gita in a most general way. The late Shri Mahadev Desai deserves our sincerest gratitude as he voluntarily undertook the task of elucidating Mahatma's notes.

J. N. MAITRA

Baniadi Shiksa or Basic Education—By Samarendra Dutt Ray. Published by the Book House, 15, Bankim Chatterjee Street, Calcutta.

The Wardha Scheme is not well known among our masses and the author has done yeoman's service in writing his book on it in Bengali so as to acquaint the people of the province with the aim and purpose of the scheme. The book is timely and we recommend it to the public.

J. N. MITRA

Ourselves

Sir B. L. Mitter and Draft Constitution

At the invitation of the University Sir B. L. Mitter delivered two lectures on the Draft Constitution of India. The Vice-Chancellor presided on the occasions. The lectures evoked considerable interest.

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Lecture on Doctoral Studies in U. S. A.

Under the auspices of the World Economic Institute of the University, Dr. Nabendu Datta-Majumdar who returned recently from the U.S.A., gave a talk on 26th August last on Doctoral studies in the Universities of that country. He emphasised the importance of seminar work and of learning two modern languages in such studies.

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Kalyan Kumar Research Scholarship

The above scholarship for the year, 1948, was conferred upon Mr. Prafullakumar Ray, M.B. He will carry on researches in the School of Tropical Medicine.

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University Representation on the Council of the Imperial Library

Recently the composition of the Council of the Imperial Library which is being re-named National Library was altered. The Vice-Chancellor was nominated by the Syndicate to represent the University on the reconstituted Council.

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Industrial and Commercial Conditions of Norway

Under the auspices of the world Economic Institute of Calcutta University Mr. Gylseth, Consul-General of Norway, gave a public talk on "Norway today" at Darbhanga Hall on Thursday, the 22nd July, 1948, at 3-30 p.m. Students and Professors of Economics, Commerce, Political Science, Geography, Philosophy and History attended the lecture. Some of the Calcutta Colleges were also represented among the audience, Mr. Gylseth answered the questions, which were numerous, in a detailed and helpful manner. At the end of the lecture Mr. Gylseth was treated to tea by the Registrar in the President's room.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

It is notified for general information that under Section 22, read with sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that with effect from the commencement of the session 1947-48, the Islamia College, Calcutta, shall be affiliated to the Calcutta University in Sanskrit to the B. A. (Honours) Standard with permission to present candidates in the subject from the examination of 1949 and not earlier.

Sd. S. C. GHOSH,
Registrar (*Offg.*)

CHAPTER XXXVIII-A

Modification of Syllabus and Distribution of papers for the Examination in Certificate in Tanning.

1. *Delete* the words 'A fee of Rs. 25' in line 1, paragraph 4, page 419 and *insert* 'A fee of Rs. 50'.

2. *Delete* the words ' fee of rupees twenty-five ' in line 7, paragraph 4, page 419 and *insert* ' fee of rupees fifty'.

3. Rewrite paragraph 6, page 420 as follows :—

The subjects for the Examination for Certificate in Tanning shall be :—

(*i*) Principles and Methods of Leather Manufacture
(*ii*) Analytical Chemistry of Leather Manufacture
(*iii*) Statistics and Costing
(*iv*) Elementary Microscopy and Bacteriology
(*v*) Leather Trades Engineering

4. Replace paragraph 7, page 420 by the following :—

" There shall be two Theoretical papers in Principles and Methods of Leather Manufacture and in each of the other subjects mentioned in paragraph 6 there shall be one Theoretical paper. Excepting (*iii*) Statistics and Costing there shall be a practical paper in each of the other subjects."

5. Rewrite paragraph 8, page 420 as follows :—

The distribution of marks in Theoretical and Practical papers are as follows :—

Theoretical

Paper I—Principles of leather manufacture	... 100 marks.
Paper II—Methods of leather manufacture	... 100 marks.
Paper III—Analytical Chemistry of leather manufacture	... 100 marks.
Paper IV—Group I—Elementary Microscopy and Bacteriology of leather manufacture.	... 50 marks.
Group II—Statistics and Costing	... 50 marks.
Paper V—Leather Trades Engineering	... 100 marks.
Theoretical—Total	... 500 marks.

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Each Theoretical paper of 100 marks and 50 marks shall be of 4 hours and 2 hours respectively.

Practical

Paper I—Leather manufacture including 50 marks for laboratory records	...	250 marks.
Paper II—Analytical Chemistry of leather manufacture	...	100 marks.
Paper III—Elementary Microscopy and Bacteriology	...	50 marks.
Paper IV—Leather Trades Engineering	...	100 marks.
Total	...	500 marks.

5A. The following words be inserted in paragraph 15, page 421, after the words " are given below " converting the full stop into a comma :—

" and the Syndicate will have power to modify them from time to time on the recommendation of the Board of Higher Studies in Applied Chemistry."

6. *Omit* (*iii*) Elementary Chemistry and lines following pages 423 to 424 up to gallotannic acid, and *insert* " (*iii*) Statistics and Cost and the following lines below the heading :—

" Elements of Statistics—Compilation of statistical Report and charts—classification of data—Application of Graphical Methods—Correlation simplification—Probable errors—Various Methods of costing—Process cost—Direct and Indirect expenses—Raw Hide Purchase and stock Books—Process stock and output Books—Allocation of expenses and its principles—final cost—Book purchase—Issue and stock of consumable stores—Elementary Book-keeping by Double Entry principle—Preparation of Manufacturing account and or Trading account, Profit and Loss account and Balance Sheet Reconciliation of costs with Financial Accounts".

7. *Omit* (*vi*) Elementary Book-keeping, page 426 and lines following up to " Leather Sales Book."

Syllabus of Studies and Distribution of papers for the M.A. & M.Sc. Examinations in Applied Chemistry

DISTRIBUTION OF PAPERS

Theoretical

Paper I—General Chemical Engineering	...	80 marks.
Paper II—Applied Physical Chemistry	...	80 marks.
Paper III—General Chemical Technology (Organic)	...	80 marks.
Paper IV—General Chemical Technology (Inorganic)	...	80 marks.
Paper V—Special subject	...	80 marks.

Special subjects of which one must be taken by the students from the following list which may be modified from time to time by the Syndicate on the recommendation of the Board of Higher Studies in Applied Chemistry and the Executive Committee of the Council of Post-Graduate Teaching in Science :—

(1) Applied Bio-chemistry.
(2) Oil Technology.
(3) Silicate Industries (Ceramics, Glass and Enamel).
(4) Pharmaceutial Chemistry.
(5) Plastics.
(6) Advanced Chemical Engineering.

Each paper of 80 marks is a full paper and of 4 hours.

Practical

Paper I—(*a*) General Chemical Engineering	...	50 marks.
(*b*) Mechanical Drawing	...	50 marks.
Paper II—Applied Physical Chemistry	...	50 marks.
Paper III—General Chemical Technology (Organic)	...	50 marks.
Paper IV—General Chemical Technology (Inorganic)	...	50 marks.
Paper V—Special subject	...	100 marks.
Paper VI—Industrial Problem	...	50 marks.

SYLLABUS—GENERAL CHEMICAL ENGINEERING

Theoretical

A. CHEMICAL ENGINEERING PROCESSES

1. *Conveyance and storage of materials.*

(*a*) Methods of measurement of gases and liquids and the laws governing their flow,

(*b*) Plant and Equipment for conveyance and storage of solids, liquids and gases.

2. *Combustion* :

(*a*) Fuels, Classification, Calorific value, Properties, Analysis, Selection : Processing and utilisation of fuels.
Thermodynamics of combustion processes.
(*b*) Furnaces : Principles of design of important type; Chimney, Smoke. Measurement of temperature and draught.
Analysis of flue gases.

3. *Transference and conservation of heat* :—

(*a*) Fundamentals of conduction, convection and radiation of heat.
(*b*) Heat exchangers, coolers, heaters.
(*c*) Refrigeration.
(*d*) Air conditioning.

4. *Treatment of materials* :—

(*a*) Principles governing the design, layout and operation of plant for the processes employed in Chemical Industry.
(*b*) A knowledge of plants for the following operations :—
(*i*) Size reduction, Sieving.
(*ii*) Mixing and agitation.
(*iii*) Separation without change of phases or physical state :—Hydraulic separation. Air separation, Flotation, Filtration, Centrifuging Electrical and Magnetic separation.

(*iv*) Separation with change of phase or physical state Diffusion, Extraction, Evaporation; Distillation, Drying, Crystallisation, Absorption and Adsorption.

(*c*) Preparation of qualitative flow sheets of material, energy and time.

B. CHEMICAL PLANT CONSTRUCTION

1. The nature and *properties* of important materials employed in the construction and design of plant.

2. The resistance of materials of construction to corrosion and to chemical and physical change.

C. POWER AND HEAT

Generation and transmission :—

(*i*) Steam : Principles of construction and control; Determination of efficiency of boiler installation and steam operated plants.
(*ii*) Power gas : Producer and water-gas plants; Gas and oil engines; Automotive fuels; knock characteristics.

Practical

Paper I (*a*) Testing of Oil Engine; Air Compressor.

Determination of Calorific values of coal, Gaseous fuels and liquid fuel.
Determination of Efficiencies of Furnace and Boiler.
Electro-plating and Electrolytic chlorine.
Heat Balancing of Evaporating and Distilling Plant.
Heat Transfer. Drying; Pulverising; Sieving;
Elutriation; Flow of Liquids; Filtration.
Testing of Lubricating oils.

(*b*) *Mechanical Drawing* :—

A study of the fundamental concepts of descriptive Geometry and its application in Engineering practice; Drawing in Orthographic, Isometric and perspective projections; Dimensioning.

Making of dimensioned free hand sketches of machine parts and the accurate details and assembly drawings from sketches.

Machine fastenings; Flow sheets and chemical Plant Layout.

APPLIED PHYSICAL CHEMISTRY

Theoretical

Units, Kinetic theory of gases, Equation of state, viscosity, surface tension, Heat conductivity of gases. Thermochemistry; Three laws of Thermodynamics and their applications, Gas reactions and catalysis; Liquifaction of gases,

distillation of liquid mixtures, Phase rule, alloys, colloids, adsorption, Brownian movement, Electro kinetic phenomena and their applications, colloidal electrolytes, enzymes, Electro-chemistry—Electro-deposition, Electro-analysis, E.M.F. considerations, concentration, primary and secondary cells, Electro-thermics, Electric furnaces. Electro-metallurgy, Electro-chemical industries (*e.g.* alkali, chlorine cells, electrolytic hydrogen, etc., Electrolytic oxidation and reduction, Electrolysis of fused salts, etc.), Applied photochemistry including photo-electric cells.

Practical

Viscosity, surface tension, absorption, conductivity, conductometric–and potentiometric titrations, vapour density, molecular weight, partition co-efficient, preparation of colloids, co-agulation of coloids, cataphoresis, Standard cell, calibration of ammeter, Polarimetry, Dissociation constant of indicator Hydrogen ion concentration, Refractive index, Hydrolysis of esters, Absorption spectra, solubility product.

GENERAL CHEMICAL TECHNOLOGY (ORGANIC)

Theoretical

Petroleum Technology, Rubber (synthetic and natural), Plastics, Industrial carbon, wood distillation, carbonisation of coal, coal gases, carbohydrate Industries. Leather Technology, coal-tar and its distillation, Preparation of intermediates for Dyes, Synthetic and natural drugs, Elementary biochemistry and Enzymes.

Practical

Typical preparations; Nitration, sulphonation, Halogenation, Acetylation, Esterification, Diazotisation, Qualitative detection. Preparation of Industrially important Organic compounds, Quantitative Organic analyses of Sugar, Starch, Proteins; Tanning materials, Estimation of Phenol, Cresol, Anilines, Arsenic in drugs. Assay of Cinchona bark, Nux Vomica, Tea, Saponification value, Iodine value, Valuation of cellulosis materials, etc.

GENERAL CHEMICAL TECHNOLOGY (INORGANIC)

Theoretical

Technology of water; Industrial gases; Manufacture of the Common acids with special reference to designs of plants (*e.g.*, Sulphuric, Hydrochloric, Nitric, Phosphoric, etc.); Alkali industry; Manufacture of heavy chemicals; Metallurgy; Artificial manures; Electric furnace products; Calcareous cement industry; Refractories; Clays and clay products; Principles of analytical chemistry.

Practical

Preparations of commercially important chemicals. Aluminothermy (*e.g.*, Manganese from Pyrolusite, crystallized silicon, Chromium from chromic oxide), Preparation of common non-ferrous alloys in crucibles. Testing of reagents; Analysis of mixtures containing not more than six radicals including one rare element; analysis of a mixture of pigments; analysis and identification of minerals and ores. Assaying of gold, valuation of bauxite, copper ores, chrome ores, iron ores, slags, lime stone, lead ores, manganese ores and zinc ores; complete analysis of brass, bronze, German silver, ferro-manganese, white metal; cement and dolomite. Coal and gas analysis. Analysis of water. Complete analysis of cast iron and steel.

APPLIED BIOCHEMISTRY

Theoretical

Theories of fermentation, Enzymes and their properties. Acetones, Butyl alcohol and fermentation of Starch; Activated sludge process, fermentation of cellulose; Lactic Acid fermentation; Citric acid fermentation; Butyric acid fermentation, Acetic acid fermentation; Microbiology; Vitamins; Hormones; Food Chemistry and technology; elements of Immunochemistry.

Practical

Preparation of acetate and phosphate buffers. Preparation of ascorbic acid oxidase; standardisation with ascorbic acid; Titration of ascorbic acid against indophenol dye. Estimation of vitamin 'A' in cod-liver oil (Carr-Price value).

Estimation of thiamin. Estimation of urease. Preparation of malt, papain and pancreatin; tests of their specific enzymes. Estimation of organic nitrogen (Kjeldahl's). Preparation of caster lipase and its activity. Estimation of sugars. Estimation of ethyl, isopropyl butyl alcohols and acetone from ferment liquor.

Bacteriological

Preparation of stains; carbol fucshin, Gram's stains and spore stains, Preparation of culture media—nutrient broth, nutrient agar, malt agar gelatine media, Macconkey's broth, etc., and ste pipettes, tubes, petri-plates, etc. Microscopical observations single staining, gram staining, spore staining, hanging drop culture and different fungi (yeast, mucor, aspergillus, penicilium, etc.). Counting of organisms with the help of opacity tubes and haemocytometer. Determination of Rideal-Walker value, Bacteriological analysis of water. Preparation of vaccines and aglutination tests (Widal).

OIL TECHNOLOGY

Theoretical

(*a*) Mineral oil
(*b*) Statistics
(*c*) Drilling and pumping
(*d*) Distillation of crude Petroleum well
(*e*) Utilisation of gas from Petroleum well
(*f*) Utilisation of Petroleum products

Fixed Oil

(*a*) Statistics
(*b*) Rendering and refining of oil, fats and waxes
(*c*) Composition
(*d*) Preparation and properties of higher saturated and unsaturated fatty acid.
(*e*) Qualitative and quantitative tests
(*f*) Hydrolysis
(*g*) Manufacture of candles
(*h*) Properties of Sodium Salts of fatty acids
(*i*) Manufacture of soaps
(*j*) Boiled oil
(*k*) Hydrogenation of oil

Essential Oil

(*a*) Statistics
(*b*) Rendering of essential oils
(*c*) General composition of essential oils
(*d*) Synthetic perfumes
(*e*) Study of some typical essential oils
(*f*) Blending

Practical

(*a*) Determination of flash point of Petroleum fraction
(*b*) Determination of unsaturation and sulphur in Petroleum products
(*c*) Fractional distillation of Petroleum
(*d*) Rendering of Tallow, Fish oil and Castor oil
(*e*) Qualitative and Quantitative tests
(*f*) Separation of solid and liquid acids
(*g*) Catalytic hydrolysis of oils
(*h*) Hydrogenation of oils
(*i*) Analysis of milk, condensed milk, butter and ghee
(*j*) Industrial preparation of soaps

Essential Oils

(*a*) Assay of typical essential oils
(*b*) Preparation of some simple synthetic perfumes.

SILICATE INDUSTRIES

(Ceramics, Glass and Enamels)

Ceramics

Theoretical

Classification of ceramic products, Raw materials; Formation of Clay; Characteristics of clay in the original condition, Types of clays; Chemical and mineralogical composition of clay in the original condition; Winning of clays and their purification, Musticity of clays; Colloidal nature of clays and relation to plasticity; The measurement of plasticity; Drying of plastic clays; The effect of heat on clays; Felspars and their analysis, preparation of raw materials; Formation of bodies, Glaze (composition, properties, preparation and application); Glaze defects and their remedies; Ceramic colours, metallic lustres like Earthen-ware, Stone-wares, Terracotta, Porcelains, High frequency insulator, Refractories and their classifications, Detailed study of firebricks, Silica bricks, Basic bricks, Highly Aluminous bricks, Chromite bricks, saggars, muffles, Glass-House pots and tanks, fuels, kilns and Furnaces used in pottery and their classification, design of furnaces, Testing of refractory articles.

Enamelling

Classification of Enamel materials, opacity and its causes; Fundamental consideration regarding cast iron, sheet iron and steel for enamelling purposes; Preparation of metal surface for enamelling (Annealing, scaling, Chemical cleaning, pickling, Electrolytic pickling, Electrolytic cleaning, sand blasting, nickel dip, etc.). Enamel composition; Preparation of enamels, Application of enamels and their control; Drying; Decoration Enamel properties and tests; Enamel defects and their remedies; Firing.

Glass

The Physical properties of glass; Optical properties of glass; Raw materials (Acidic oxides, Basic oxides, miscellaneous materials); Analysis of raw materials; The decolourising of glass; Calculation for glass-making; storage and mixing of batch materials; the composition of glass and devitrification, fuels used in glass-making, Fuel plants (producer gas and gas producers); Refractory materials used in glass; Glass melting furnaces (Direct and Semi direct fired furnaces, Gas-fired furnaces working on regenerative or recuperative principle, (Oil-fired furnaces); Design of a glass melting tank furnace; Manipulations of glass (mouth blowing, machine blowing, pressed ware machines, sheet glass, plate or rolled glass, rods and tubings); Optical glass; Decorative glass; Defects in glass; Annealing furnaces (continuous and intermittent); Analysis of different types of glass.

Practical

Preparation of enamels of different composition; application of enamels on sheet iron; founding of glass; Preparation of earthen-ware and porcelain bodies blazing and firing; Preparation of fire-clay refractories.

Analysis of clays, felspar, quartz, fire-clays, bricks, fritted enamel, glass and raw materials used in glass.

Examination of clays to determine combined linear drying and burning shrinkage and water of plasticity, purification of clays. Determination of porosity and specific gravity of fired-articles. Determinations of standard surface factor. Microscopic examination of fired bodies. Measurement of colloid content of clays.

PHARMACEUTICAL CHEMISTRY

Theoretical

Raw materials for natural drugs, and their assay; Natural and synthetic drugs, Chemotherapy; Enzymes and vitamins, Hormones; Colloidial preparations; Synthetic preparations; B. P. Methods; Bacteriology and Immunology.

Practical

(1) Assay of Belladona leaves and roots.
(2) Assay of Nux Vomica seeds.

(3) Assay of Cinchona Barks & Roots.
(4) Assay of Ephedrine roots.
(5) Assay of Tea leaves.
(6) Assay of Aconite roots.
(7) Assay of Ipecacuauha roots.
(8) Assay of Tinctura Nux Vomica.
(9) Assay of Tinctura Belladona.
(10) Assay of Tinctura Hyascyamus.
(11) Assay of Liquid Extract of Ergot.
(12) Assay of Liquid Extract of Cinchona.
(13) Assay of Liquor Strychnine Hydrochlor.
(14) Assay of Tincture Opii.
(15) Assay of Tincture Canabis Indica.
(16) Estimation of Acetanilide C. Phanacetine.
(17) Estimation of Antipynne C. Caffaine Citrate.
(18) Estimation of Caffaine C. Quinine.
(19) Estimation of Arsenic in Arcenical.
(20) Estimation of Antimony in Antimonials.
(21) Testing of Drugs according to B. P. specification.

PLASTICS

Theoretical

(1) Definition—Importance—Natural and Synthetic plastics—Statistics.
(2) Natural resins—Copal, Dammer, etc.—Resin, Asphalt—Lac—Rubber.
(3) Modified natural plastics—Estergum—Cellulose Acetate, Viscose, Cellulose Nitrates—Celluloids, Casein formaldehyde.
(4) Manufacture of raw materials for the production of synthetic Plastics—Formaldehyde, Glycerol, Phthallic anhydride, Urea, Phenol and Cresols, Indene, Coumarone, Furfural, Vinyl chloride, Vinylidene chloride, Butadiene, Mono-Dimethyl butadiene, Proteinacids.
(5) More important synthetic plastics—Bakelite, Glyptal, Beetle, Nylon, —their manufacture.
(6) Plastics derived from fatty acids and oils, other miscellaneous plastic Hydrocarbon resins, Liquid resins, sulphonamide resins, Thiourea plastics, etc.
(7) Synthetic drying oils, waxes and varnishes.
(8) Synthetic rubber.
(9) Chemical and Physical properties of plastics—Structure of Plastics.
(10) Moulding practice, Plasticisers, accelerators, hardeners, Fillers, colours, pigments—Moulds—Design and metal requirements—Types of moulding—Injection. Compression—Cold moulding—moulding presses and their manipulation.
(11) Fabrication of moulded materials—Moulding, Casting, Laminating, extruding, Swedging—Finishing.

Practical

(1) Analysis of raw materials.
(2) Preparation of typical plastics—Cellulose acetate—Viscose Bakelite, Glyptal, urea-formaldehyde resins, casein formaldehyde.
(3) Preparation of moulding power and moulded material.
(4) Chemical and Physical properties of plastics.

Advanced Course in Chemical Engineering

Theoretical

1. Analytical Treatment of Chemical Engineering Operations.
2. Design and Construction of H. P. Vessels.
3. Principles and Calculation of Furnace Design and Construction.
4. Air Conditioning and Refrigeration.
5. Elements of Electrical Engineering.
6. Lubrication.
7. Economics of Power Generation and Transmission.
8. Systematic Study of some Chemical Industries (at least 3) with particular reference to—
   (*i*) Costing and Quantitative Flow Sheet.
   (*ii*) Preparation of Specifications.

9. Strength of Materials.
10. Metallurgy of Common Metals.
11. Chemical Engineering Economics.
12. Planning and Layout of Factories.

Practical

1. Experimental Verification of the Laws of Crushing.
2. Experiments on Heat Transmission, Evaporation.
3. Classification of Particle size by Sieving and Elutriation
4. Measurement of Flow of Gases and Fluids.
5. Testing of Fluid Pumps and Air Compressors.
6. Experiments on Heat Balancing.
7. Chemical Plant Design.
8. Design of (*i*) H. P. Vessels.
   (*ii*) Stills and Condensers.
   (*iii*) Chimney.
9. Metallography.
10. Experiments on Mixing of Solids and Liquids.
11. Distillation.

The Syllabuses in different subjects may be modified from time to time by the Syndicate on the recommendation of the Board of Higher Studies in Applied Chemistry and the Executive Committee of the Council of Post-Graduate Teaching in Science.